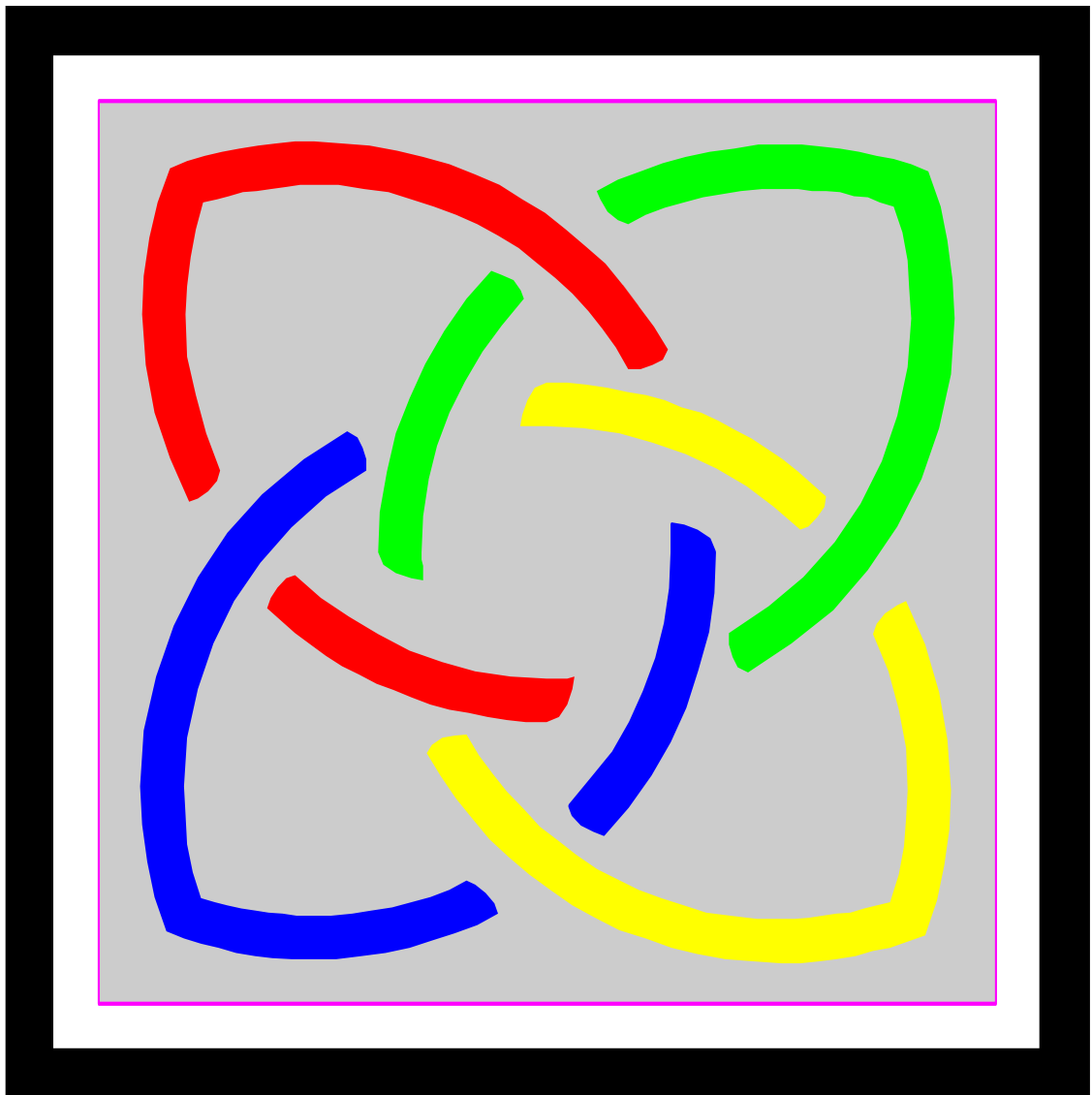




THE ROOTS OF OUR BELIEFS

[Revised Edition 2018]

By

Rev. Dr Jeffry David Camm

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DEDICATION

This book is dedicated to my wife Rani, who has served as my helper and co-worker in God's service for the last thirty six years. It has not been easy for her to leave her beloved Pakistan, culture and family, and go out into the unknown world to serve the Lord, firstly in the Sultanate of Oman, then Australia, Thailand, back into Pakistan and now, back here in Australia.

During the thirty six years on the mission field, we have travelled to preach in more than 43 countries throughout the world, and she has had to be my constant travelling companion, as well as a loving and caring wife, under all sorts of difficult circumstances. It is with God's help that she has been able to do this.

It is my desire that, in reading this book, you will feel a conviction to serve the Lord more and more in whichever area of the Lord's work, He has called you to become involved.

In serving your employer work as if unto the Lord; who by His grace has provided the work for you to do. In all things remember to lift up the name of the Lord Jesus Christ, whilst remaining a humble person yourself, not allowing pride or other worldly desires to cause you to move away from the divine grace of Jesus Christ.

In all things, and in all situations, be a living example, worthy of the name of Jesus Christ, as you show His pure love to all those around you, both believers and unbelievers alike.

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FOREWORD

CammBooks are pleased to release the sixth book in the series by Rev. Jeffry David Camm, called: "THE ROOTS OF OUR BELIEFS"

In studies of God's Holy Scriptures, I have been continually fascinated by the tasks that God Almighty has given to His Prophets throughout the centuries. As I read about these mighty men of ancient times, I try to imagine how they must have felt in their day and age, trying to follow the TEN COMMANDMENTS, given by God Almighty, in a world completely filled with sins of every conceivable type and nature.

I then think of the Scriptures written by Apostle Paul in Ephesians Chapter Four, where he outlines the "Special Gifts" that God Almighty has given to mankind, for the building up of His church, namely Apostles, Prophets, Teachers, Evangelists, Pastors; and I wonder why there are very few people recognised and acclaimed today, as people called by God to operate in the office of the Prophet - to be a "*Voice crying in the Wilderness*" to this generation.

In time of old, just like today, many people refused to listen, or heard and did not believe, that a God would be so caring, as to love them, just as they are.

But I can say from personal experience, that this is in fact the case. God's love is so immense that it is able to reach down and cover us, just as we are - right here and now today.

I can also say this love of God is a wonderful feeling; a wonderful promise of things to come, when we go to be with Him forever.

In reading this book, I want you to be challenged, to look at your life and see what is your position with God and especially the Lord Jesus Christ.

- Do you believe He is the Son of God?
- Do you believe He can save you from destruction and wash away your sins?
- Do you believe there will be a Day of Judgement, and that you will have to give an account of your life to God Almighty?

All of these things are important questions, which we must be able to answer. So read on and may the Lord open up your spiritual eyes to His glory.

ROOTS OF THE SCRIPTURES

1. PEOPLE OF THE SYNAGOGUE

Introduction

The sources and authority of First Century Judaism was found in the following references:

- a) Rabbinic Writings, namely: The TALMUD and Biblical commentaries.
- b) The Dead Sea Scrolls.
- c) Works of Flavius Josephus (a Jew).
- d) Apocryphal & Pseud epigraphical Literature (Refer to New Testament - Jude 1:14.)
- e) The Christian New Testament.

1. SADDUCEES

1.1 Hebrew name: "TZEDUQIM";

Probably derived from "Zadok", the High Priest during the reign of King David, as was noted in (2 Kings 8:17).

1.2 Their Composition: Made up of priestly and aristocratic families (Family of Aaron - if you could not prove this lineage, you could not become a Sadducee.)

1.3 Their Beliefs:

- a) Supremacy of the Torah acknowledged;
- b) Authority of the Oral Law (later to become the Talmud) rejected.
- c) Strict interpretation of Torah
- d) Denial of resurrection of the dead (see Matt. 22:23, Mark 12:18, Luke 20:27, Acts 23:8);
- e) Belief in the existence of angels, divine providence.

1.4 Results and Writings

They left none of their own writings. We know of their views through the writings in the New Testament [NT], rabbinical writings and Josephus.

After 70 A.D; with the destruction of the Temple, their main powerbase disappeared. They could not adapt themselves to the new form of worship and circumstances and hence they disappeared from the scene.

2. PHARISEES

- 2.1 Hebrew name: “Peru shim” which means “Those who are separated.” (Like the Nazarites who were separated, as referred to in early OT Scriptures)
- 2.2 Their Composition: Made up of people from all layers of the population. (But they were restricted to Jews only). Josephus mentions that this party numbered about 6,000 members at the time of King Herod. By the time of the destruction of the temple in 70 A.D., it had grown enormously and had become the dominant party within Judaism.
- 2.3 Theological Basis: “And ye shall be unto me a kingdom of priests, and a holy nation.” Ex. 19:6. They believed and preached “A holy way of life for every Jew.”
 - 2.3.1 How was this to be achieved?
 - a) By prayer: They strongly promoted individual prayer in correlation with the Temple services. The synagogue was very important to them.
 - b) By study of the Torah: This led to 2 schools of thought within the Pharisaic party:
 - (i) Followers of Hillel; less strict in their interpretation of the Torah; Hillel’s grandson is the famous Gamaliel and was Apostle Paul’s Rabbi and teacher.
 - (ii) Followers of Shammai; strict in their verbal and active interpretation of the Torah.

After the events of 70 A.D. Because of their emphasis on prayer and study of the Bible, the Pharisees were in a better position to adapt themselves to the new circumstances. Their teachings were the basis for Judaism after 70 A.D.

3. SCRIBES

- 3.1 Hebrew name: “sofer” which means “one who counts the letters of the Torah.” They were also later designated as scholars of the Torah. The Hebrew text is built up so that each letter has an alpha and a numerical value - therefore each page of the Torah has a numerical value.

In this way, the scribes were able to check that the text had been hand written correctly by checking the numerical value of each page of the Torah. (A Checksum - like used in computers today).

4. RABBIS

- 4.1 Hebrew name: “Rav” meaning “Master.” “Rabbi” is literally “My master” and is the title used for a Torahan scholar. Jesus was sometimes addressed in this way. (John 1:38, 49; 3:2).
- 4.2 Function: To explain the Bible and the Oral Torah.

Rabbis often had a secular occupation to earn a living. [See references to Apostle Paul who made tents (firstly as a Jewish Rabbi, and later as a Messianic Jew - Christian Apostle) to earn a living and hence not become a burden on the early Christian churches].

“Appoint for thyself a teacher and acquire for thyself a companion.” P. av. 1.6 (Talmud). The Pharisees and the Sadducees both acknowledged the Torah as the central authority for all matters of religion, law, social and political life. However they did differ on how they interpreted the Torah.

5. ORAL TORAH

- 5.1 “Moses received the Torah from Mt. Sinai and committed it to Joshua, and Joshua to the Elders, and the Elders to the Prophets; and the Prophets committed it to the men of the great synagogue” . P. av. 1.1. (Talmud)
- 5.2 Parallel to the written Torah, (the 5 books of Moses) The Pharisees believed in the existence of an Oral Torah, which :
- Fills up the gaps in the Torah.
 - Commentary to the Torah
 - Development of the Torah according to specific rules (e.g. Duet. 17:8-11, Neh. 13 and Matt. 23:2)

This “Oral” Torah has been handed down from generation to generation and became the main study object of the Pharisees.

HALAKAH: means “guidance” from the Hebrew verb “halach” which means “How to walk.” Halakah teaches a person *how to* “walk in the ways of the Lord.” It deals with all the details of God’s Commandments.

HAGGADAH: means “narration” [to tell, or proclaim] from the Hebrew verb “Haggid”, which means “to tell why.” Haggadah gives the reason behind the commandments. (“If your son shall ask you why? Then you will tell him why - because”).

The Oral Torah was taught and studied orally by rabbis and their disciples. Only later (in the year 200 A.D. was it written down into book form, which later developed into the Talmud.

6. THE PARABLE OF THE TWO BUILDERS

Rabbi Elisha Ben Avuyah said: “A man who has good deeds to his credit and has also studied much Torah, to what is he like ?” (He is like:) “To one who builds a house and lays stones below for the foundation and bricks above, so that however much water may collect at the side, it will not wash away.”

“But the man who has no good deeds to his credit, though he has studied the Torah, to what is he like?” (He is like:) “To one who builds a house and lays bricks first for the foundation and then stones above, so that even if only a little water collects it at once undermines it.” Avot de-Rabbi Nathan 24.

Note how similar this text is to the teachings of Jesus, when He describes the two builders - the one who builds his house on the sand and the other who builds his house on the rock. (Matt. 7:24-29)

7. THE LORD’S PRAYER

We, as Christians, attribute this prayer to Jesus, but if you examine the text of this in the Scriptures, you will see that the Disciples ask Jesus to teach us “how to pray.” In this situation they would have used the Jewish word (Halakah) - “how to”

“Our Father, which art in Heaven” is the beginning of the Lord’s Prayer, but surprisingly enough the “Lord’s Prayer is very similar to extracts from pieces of many Jewish prayers - all of which the disciples would have been familiar with and been able to recite off by heart.

Let us examine the contents of the Lord’s prayer carefully and see where it originates from:

THE LORD’S PRAYER	Jewish Writings
Our Father, which art in heaven”	“Our Father in Heaven” (Talmud, Joma. 76a.)
“Hallowed be the name”	Extolled and hallowed be His great name” (Kaddish Prayer)
“Thy Kingdom come”	“His Kingdom come, His salvation spring forth, His Messiah comes.” (Kaddish Prayer)
“Thy will be done on earth, as it is (already being done) in heaven”	“Do His will as if it were your own.” (Talmud : Sayings of the Fathers 2:4.)
Give us this day our daily bread”	Rabbi Simon Ben Yochai was asked by his disciples: “Why did the manna not come down from heaven once a year - for the whole year?” He replied: “This thing may be compared to a king of flesh and blood, who had one son, whom he gave his allowance once a year, so that he would visit his father once a year only. Thereupon he gave him his allowance every day, so that he called on his father every day. The same with Israel. One who had four or five children would worry saying: Perhaps no manna will come down tomorrow, and all will die of hunger. Thus the Israelites had to turn their attention to their Father in Heaven. (daily to ensure that they received His bountiful supply of food). Talmud. Joma 76a.
“And forgive us our debts as we forgive our debtors” (see also Matt. 5:23-24, Matt. 18:21-35)	“Raba says: He who does not exercise his right to punish his fellowman, is forgiven all his iniquities.” Talmud Rosh ha-Shana 17a
“And lead us not into temptation but deliver us from evil”	“Do not lead me to sin; temptation and shameful behaviour ... Deliver me from the evil inclination.” (Night Prayer) “Lord our God, God of our Fathers, be it thy will to deliver us this day and every day from ... an evil man, from evil desire, from an evil friend, from an evil neighbour, from ill hap, from the evil eye and from an evil tongue.”

	(Morning Prayer)
"For thine is the Kingdom and the power and the glory for ever"	"For thine is the Kingdom and thou shalt reign in glory for ever." (Morning Prayer)

8. CRITICISM OF THE PHARISEES ON THE PHARISEES

This was (and still is) a famous Jewish saying: "The plague of the Pharisees brings destruction upon the world." The Rabbis have taught: there are seven types of Pharisees:

1. One who does not take the circumcision seriously,
 2. One who is exaggeratedly humble,
 3. One who is calculating; he performs one good deed and then a bad deed, setting off one against the other,
 4. One who is cob webbed,
 5. One who acts as if he has already fulfilled every obligation of the Torah,
 6. The Pharisee who serves God out of fear,
 7. The Pharisee who serves God out of love.
- (Talmud Sota. 22 b.)

When we examine these 7 types of Pharisees it is interesting to note that Jesus also identified 7 "church types" in the book of Revelations, and advised that 5 types were not acceptable to Him in their present format.

We should learn to identify God's warnings in all their forms and make sure our lives are in compliance with His wishes.

JUDAISM - BORNE OF THE DESERT [SAVLANOOT ~~ PATIENCE]

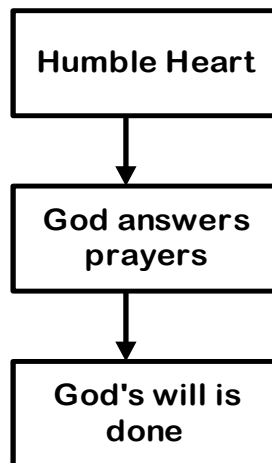
Psalm 122: 6-9 *"Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companion's sakes, I will now say, Peace be within thee, because of the house of the Lord I will seek thy good."*

The Story of Joseph (Gen: 37) is in fact the story of Israel.

Ps. 51:17 says: *"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."* [Also see Hebrews 4:12]

THESE ARE THE ONLY SACRIFICES WHICH ARE ACCEPTABLE TO GOD

The basic philosophy for the Jewish religion maybe summed up as below :



Three words exist for Desert in the Hebrew language.

- a) "MIDBAR", (appears in Numbers 280 times) which means "wilderness"
- b) "ARAVAH", from where we get "arid", "bare" "place."
- c) "HORVAH", which means waste (once inhabited)

Israel has less than 150 mm rainfall per year.

Matt. 4:1-11	Testing of Jesus
Duet. 6:4-6	Sonship of God
Exodus 4:22	
Rom. 8:28	

The Wilderness ---- Testing

- God Tests Man (Duet 8:2)
- Man Tests God (Rom. 8:28.)

The Testing of Jesus and His reply, with Scriptural References

Matt 4: 1-11: This is a commentary on Duet 8:3 - MAN SHALL NOT LIVE BY BREAD ALONE. Jesus uses the authority of the Word: "IT IS WRITTEN"

Ps. 91: 11-12: God has already given authority to us - We are not to test God.

Duet. 6:13 Thou shalt fear the Lord and serve only Him.

"NISAH" also means "EXALT" - It is DIFFICULT - but we must learn to EXALT the Lord in our daily living, our daily sayings and in our daily relationships with others. Only then can we truly exalt the Lord our God.

JEWISH BIBLICAL FESTIVALS

References: Lev. Chapter 23, Duet. 16: 1-17

It has been shown that people of the Western society, sometimes miss significant teachings and meanings from the Holy Scriptures, because they do not understand the culture, heritage, or history, of the Jewish people.

The Lord proclaimed to Moses the Holy feasts which must be observed by the Jewish people in the following references: Lev. chapter 23, and Duet. 16:1-17.

There are four types of Jewish festivals, as prescribed in the Old Testament.

1. Pilgrim Festivals: People coming to Jerusalem as commanded by God.
2. Penitential Festivals: Festivals of Repentance
3. Miscellaneous festivals: To cover many different events: e.g. birth of a child, etc.
4. Sabbath Feasts: The feasts prescribed to be held in each Jewish household to celebrate the Sabbath, the reminder of the marriage relationship of God Almighty and the Jewish people.

There are 3 pilgrim feasts which are mandatory for all Jews.

THESE ARE THE LORD'S FEASTS!

- a) The Feast of the Passover
- b) The Feast of Weeks, held 50 days after Passover (Pentecost)
- c) The Feast of Tabernacles

Each of these feasts has three significant meanings for the Jewish people, and when we understand these things, they have major spiritual importance for us, as Christians also.

Jesus made it quite clear that He came not to abolish the Law, but to fulfil the Law. Jesus was a Jew who fulfilled the Law and participated in each of these feasts. Because of this fact it is important for Christians to understand their meaning, so we can get a better understanding of their significance to us as Christians.

Each feast has the following significant references:

- Agricultural
- Historical
- Theological

1. THE PASSOVER FEAST

1.1 The Agricultural significance

In the month of Abib (spring) the Passover Feast is to celebrate the "first fruits of the harvest." The Jews brought an Omer (sheaf) of barley from their fields to the Temple for thanksgiving.

1.2 Historical significance

400 years of Egyptian slavery: Then Moses and a new process of redemption begins. [Exodus chapter 12] Take a lamb and put the blood on the doorposts and the “angel of death” will **PASSOVER your house**. [This is Passover #1] Then on the 15th day of Nisan (the march commenced towards the Promised Land).

Without the Passover there is no historical beginning of the nation of Israel.
Without the new Passover there is no historical beginning for Christians!

After 70 A.D. (when the Temple in Jerusalem was destroyed) there were no more Passover feasts celebrated¹. A new feast was instituted called SEDER - which is still celebrated by every Jewish family around the world today.

1.3 Theological Significance

This represents the intervention of God directly into the life of the people of Israel to give them “freedom from oppression.”

For the Christian this is also a time when we celebrate God’s direct intervention for all peoples of all nations, by the offering up of His Son Jesus Christ on the Cross. We also remember His victory over death, to become the evidence of a new spiritual harvest, with Jesus becoming “**first fruits of the resurrection.**”

1.4 The Passover Feast - the actual ceremony²

Before this feast can commence, the wife and the daughters must thoroughly clean out the house, completely, wash all the special feast vessels and remove all yeast and leaven from the house. **For 7 days they must eat unleavened bread.**

A sheep would then be selected with great care from among their flock and cared for as a pet for 4 days. [This lamb is given special attention].

On the evening of the night of the Passover the lamb is killed, and roasted on the fire and prepared for eating - nothing must remain at the completion of the meal. The Passover table is laid out with the following ingredients on the table which consists of: Unleavened Bread, Bitter Herbs, Roasted Lamb, and Wine. In the preparation of the Passover Feast, the Head of the House will be asked by the youngest male member of the family, why they are having this feast and why it is so important for them to celebrate it?

The Father (or Grandfather) will then recount the story about how God Almighty gave special instructions to Moses about this Feast and why it is so special. These readings are from the Scriptures in Exodus 12:1-20.

Then he will take up the unleavened bread and give thanks to the Lord in a prayer of thanksgiving. **Once he has finished the prayer he will break the bread into three pieces and interchange the second and third pieces before laying them back onto the table.** He then takes up the bowl with the bitter

¹ Passover 2015 was the first time since 70 AD that lambs had been slaughtered on the mountain outside of Jerusalem, in accordance with the original Passover rules, as laid down in Exodus chapter 12.

² For a more detailed instruction, please go to Appendix 1.

herbs and eat a small portion. This is followed by the bread and a portion of the lamb and finally a glass of non-alcoholic wine.

The spiritual significance of the breaking of the bread is not understood by many Jews, but it has special significance to Christians, because it is another confirmation of the Promises from God. The whole piece of the bread represents the Godhead.

⇒ The first piece represents God the Father.

⇒ The second piece of bread represents Jesus Christ.

⇒ The third piece of bread represents the Holy Spirit.

When they take the second and third pieces, and interchange them, it signifies the promise that Jesus would not leave us nor forsake us, but would provide to us "The Comforter" the Holy Spirit to be with us and to guide us.

The Scriptures record all the special things that Jesus did during His ministry here on earth. We know that the Ministry of Jesus was about three years. Yet we only have Him recorded as attending one Passover meal with "His disciples". This is because He attended the first two Passover meals with His "earthly family."

You will recall that Jesus makes mention that the Passover feast before His Crucifixion is a "special feast" that He wants to share with His disciples - not His family.

Jesus was instigating a new concept into the Passover. [Passover #2] The family which participates in this feast is a family which is selected by Jesus Christ and belongs to Him.

The elements used by Jesus were the same as in the original Passover feast ~~~ but the lamb was different.

The Bread was taken by Jesus and He gave thanks to His Father in Heaven, just like it had been done at each and every Passover Feast from the time of Moses. He then broke it symbolically into three pieces, interchanged the second and third pieces, and put them back onto the table.

Up until this point there is no difference in the Jewish celebration. Then Jesus tells His disciples that the bread represents His Body which will be broken for the remission of sins of all nations.

The Scriptures does not record that He ate the bitter herbs (although He was forced to drink bitter liquid on the cross).

It then states that Jesus took the wine at the end of the meal - indicating that the Sheep which was brought to the feast was already eaten.

Jesus then took the wine and told the Disciples that it represented the Blood of the New Covenant - his blood which would be shed for many. *(This New Covenant was nothing new to the Jews, as it is recorded in Jeremiah 31:31)*

Jesus told His disciples that they were to partake in this feast regularly, to remember Him, until He returns.

So today, when we take part in the Holy Communion (the New Passover Feast) we must recognise that we are proclaiming that we belong to Jesus Christ.

It is therefore important that before we partake of this feast that we ensure that our “Spiritual Houses” are washed perfectly clean and that there is no “leaven” (sin) remaining in our “Spiritual houses” - which is ourselves. Because God makes it very clear that people who partake of the Communion in an incorrect spiritual attitude will be judged for it - in just the same way as the Jews would be judged if they partake of leavened bread during the Passover Feast period.

PASSOVER - SUMMARY

AGRICULTURAL SIGNIFICANCE	HISTORICAL SIGNIFICANCE	THEOLOGICAL SIGNIFICANCE
• Thanksgiving for the “First Fruits of the Harvest.” • Bring a sheaf of barley into the temple for a thanksgiving offering. (An Omer of barley)	• 400 years of Egyptian slavery • God sends Moses • Without the Passover there is no historical beginning for the nation of Israel. • The process of redemption commences. • Take a lamb, sprinkle blood, protection against the angel of death. • Eat the lamb as a celebration of salvation. • 15th day of the Month of NISAN (First month) march towards the Promised Land. • After 70 A.D. no more sacrifices - a new ceremony was created called SADER - symbolic of the temple sacrifice in the synagogues. • This ceremony consists of : 1. Bitter herbs 2. Unleavened Bread 3. Karousa - a mixture to remember the bricks of the temple. (90% of all Jewish families still celebrate the SEDER today) • The centre of the Jewish religion <u>is not the Temple - but is the family !!!</u>	• Freedom from Oppression • Freedom to grow - as individuals, groups and as a nation. • To develop a concept of God Almighty. • Judaism & Christianity both understand a Monastic Theology - God working in History. • God clearly showing His presence: as a cloud by day & a fire by night - proving He is the Lord of History.

2. PENTECOST

2.1 Agricultural significance

From the Greek word “Penta” which means 50. Hebrew word is “Hamisheen” (the festival of weeks) and the feast is celebrated 50 days after Passover, the feast to celebrate the first fruits of the main (wheat) harvest, the major food source for the nation of Israel.

2.2 Historical Significance

Called the “Festival of Weeks”, it is in fact Chapter 2 of Passover. 50 days after the first Passover in Egypt, Moses received the Law on Mt. Sinai (the first time). These tablets were destroyed because of the disobedience and the sins of the nation of Israel.

2.3 Theological Significance

3,000 people were destroyed at this time (in the desert) because of their rebellion against God. Jewish people stay up all night to read the Torah at this time. In particular they read the Book of Ruth.

This is an expression of dedication and attachment of Gentiles to the Torah. It teaches Freedom ---- Law and order ----- Discipline and obedience.

For the Christian, it is the time when we remember that God fulfilled His promise of Hosea 4:6 and the Words of Jesus Christ, just before his ASCENSION into Heaven, to wait for the Promise of the Father, the Holy Ghost -- who is the seal of our salvation, until the judgement day - our day of salvation.

The Holy Spirit is also our promised gift of empowerment, to allow us to go on in the footsteps of Jesus Christ, to complete the tasks that have been set out before us - both collectively as the Body of Christ and singularly as individual Christians - independently chosen by God Almighty, to execute wonderful works in our lives, and in the lives of others, through the blood and love of Jesus Christ.

This is also the time when we remember the evidence of the main spiritual harvest beginning, with more than 3,000 Jews and Gentiles accepting Christ as their own personal Saviour, and being sealed by the Holy Spirit, until the day of salvation. This is a promise which is given to “all those who are afar off” - in both time and distance.

This was a major spiritual change in history. Up until this time, Gentiles had to become proselytes if they wanted to follow Judaism, which meant circumcision and following all of the Jewish laws. But now, God is offering His salvation to every nation, tribe and tongue!

Many churches today argue about the value of the Holy Spirit in the world today and whether the Gifts of the Spirit of 1. Corinthians 13 are evident in the world today.

If the Holy Spirit is not in the world today, we cannot become saved today, because Acts 2:38 says: REPENT OF YOUR SINS, BE BAPTISED, AND YOU SHALL RECEIVE THE HOLY SPIRIT.

These three conditions for salvation are all indicated in the same verse of Scripture. You cannot have one without the other; otherwise we are saying that God's word is not true.

In Ephesians 1:13-14 it says: *In whom ye also trusted, after that ye heard the Word of truth, the Gospel of your salvation: in whom also after ye believed, ye were sealed with that Holy Spirit of Promise. Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory.*

We are purchased by the blood of Jesus Christ, we are His possession, and the proof of this is that we are sealed by the Holy Spirit.

If the Holy Spirit is not evident in the world today, we all have a problem, because the Scripture says that He (the Holy Spirit) will be withdrawn only at the time of Judgement.

According to the Word of God, any church which claims that the Holy Spirit is not in evidence in the world today is at risk of the following:

- a) Grieving the Holy Spirit - which is a direct commandment of a thing we must not do.
- b) Will be charged as being of the Church of Laodicea, as referred to in the Book of Revelations - a church that Jesus will spit out of His mouth.

PENTECOST - SUMMARY

AGRICULTURAL SIGNIFICANCE	HISTORICAL SIGNIFICANCE	THEOLOGICAL SIGNIFICANCE
• "Penta" in Greek means 50 - in Hebrew it is "Hamisheen" - Festival of Weeks - chapter 2 of the Passover. • First fruits of the main harvest. Bring wheat to the temple - great importance and celebration • Thanksgiving for all fruits at this time.	• At this time (7 weeks after Passover) on Mt. Sinai, Moses is given the tablets of the Law (the first time) "The giving of the Law "The Torah." • This was destroyed because of the disobedience of the Jewish people. • 3,000 people are destroyed in the desert for their disobedience. • Moses had to receive the Law a second time.	• Freedom from oppression • Law & Order • Discipline & obedience • Jewish people stay up all night reading the book of Ruth - an expression of dedication & attachment of the Gentiles to the Torah.

3. THE FEAST OF TABERNACLES

3.1 The Agricultural significance

Autumn, is the time to celebrate the feast, the "in-gathering" of the last of all the crops and animals before the winter. It is the time of greatest rejoicing of all Jewish Festivals.

3.1.1 Pilgrimage Festival

- Many observances in the temple.
- Marching around the altar in the temple (now inside the synagogue).
- (Palm Sunday) - Christian Festival - is taken from the procession of the Festival of the Tabernacles).
- Many Christians believe that Jesus shall return at this time for the “final in-gathering of His saints”, because this is the only one of the Pilgrimage Feasts where the trumpets are sounded as a signal of Victory. Revelations indicates that Jesus shall return “at the sound of the Trumpets.”

3.2 HISTORICAL SIGNIFICANCE

- To remember the wandering of the Jewish people in the desert for 40 years.
- God Almighty provided Manna from Heaven to feed them. It tasted like whatever they wanted it to taste like.
- How did they live? In tents (Hebrew word: SOOKOT means tents).
- The first generation to leave Egypt failed in their obedience to God and all perished in the desert - except Joshua and Caleb. (See also reference to Jethro and his family after they cross over the Jordan).
- Even today, Jews live in tents for 7 days to remember the hardships of the life in the desert, but to give thanks for God’s provisions and His mercy upon them.

3.3 RELIGIOUS SIGNIFICANCE

- It’s a Festival of Thanksgiving:
 - To remember God’s promises in His Word
 - To give gratitude to God for honouring His promises
- 75 % of the Jewish Prayer book is read at this time because it consists of prayers of thanksgiving.
- The most important thing is to give thanks to God.

TABERNACLES - SUMMARY

AGRICULTURAL SIGNIFICANCE	HISTORICAL SIGNIFICANCE	RELIGIOUS SIGNIFICANCE
In-gathering of the last of the season’s harvests	To remember the 40 years in the desert and God’s promises and provisions for His people	A time of celebration and thanksgiving for God’s promises of salvation.

4. PENITENTIAL FESTIVALS

4.1 ROSH HASHANAH ~ NEW YEAR

Head Year: Separation of 10 days between Rosh Hashanah Festival and the Yom Kippur Festival. These are feasts of Repentance & Reconciliation:

Theology: REALITY OF SIN - NOT THE CONCEPT OF SIN
(Not talked about anymore. Everybody blames faulty genes, or the environment in which a child was brought up in, as the causes of their "failures." *Nobody wants to recognise that they are sinners anymore!*)

IN JUDAISM: Sin is Very Real! Man is free to obey or disobey. Man has freedom of will.

REPENTANCE or ATONEMENT - 3 changes requires - 3 R's

- Recognition of wrong doing - - -> Recognition of Sin, both Personal & National³
- Regret of wrong doing -- - > Human sorrow before God
To ask for forgiveness
- Resolve - - > Not to repeat the sins already recognised

At the Rosh Hashanah ceremony, there is 10 days of preparation, to recognise one's personal and one's national sins.

During this time, there is individual and collective calling upon God Almighty for repentance.

At this time the "Shofar" the ram's horn is blown. It dates back to the time of Abraham & Isaac and the sacrifice to God on the mountain - hence the use of one of the oldest musical instruments in the world - still in use today.

The horn is blown to wake up the unwary to their sins.

Spiritually, life is a road: -- > the horn is to blow us out of apathy
-- > to make us change our ways
-- > to get us back to God

During this time all Jews participate in a 24 hour fast - no food, no water. The only exemptions are people who are medically sick or in emergencies.

Five (5) Services are held in the synagogues during that 24 hour period, as people are encouraged to examine themselves and their attitude to God and the people around them.

³ Unless the Australian Government recognises this there will never be complete reconciliation in our nation.

4.2 **YOM KIPPUR - FEAST OF ATONEMENT [AT-ONE-MENT] WITH GOD]**

This is the feast where all Jews recognise that they have sinned ("CHET" -- missed the mark). It is a time of total fasting for 24 hours - it changes many people, as they celebrate this festival of repentance & atonement - to allow people to get back to God. Also, this is a day of many miracles!

5. **MINOR FESTIVALS**

5.1 **LAG BAOMER**

It is celebrated 33 days after Passover. It is celebration to remember the end of the plague which occurred against Israel when 24,000 people died (33rd day of Omer). It is also a time to remember the war between Israel and the Romans.

At this time bonfires are lit in Jerusalem (probably to remember the bonfires which were lit to burn the 24,000 bodies afflicted by the plague). These fires also remind the Jews of the fires which burned when Rome destroyed Jerusalem and the Temple.

5.2 **HANUKKAH - The Festival of Dedication**

The origin for this festival is found in the Book of the Maccabees. This festival is now only an optional festival as some do not practise it anymore.

It is a festival to protect Judaism, when the Jews fought and defeated their enemies. It is a time to remember God's promises to His people.

It brings to remembrance that God miraculously provided oil continuously for eight days, so that the lamps would not go out in the temple.

In the study of numerology of the bible, we know that 7 is the perfect number and that the Menorah is a candelabrum of 7 candles. The number "8" is the number signifying a new beginning; and we all have an opportunity of a new beginning in Jesus Christ.

We know that the number for Jesus is 888, and we (Christians) celebrate His birth by the lighting of one candle per week for the 4 weeks of advent

We also know that 9 is 3+3+3 and signify that completeness of the Godhead. That is why we have 9 gifts of the Spirit and 9 Fruit of the Spirit – the completeness of God.

The Hanukkah festival is celebrated with a special lamp in the temple which has 9 candles and is a festival of dedication, where they light 1 candle per day for 8 consecutive days. The 9th candle called the "shamus" is used to light the other 8 candles. [and we know that Jesus IS the light]

5.3 **PURIM FESTIVAL - (CARNIVAL FESTIVAL)**

This festival is celebrated on the 13th and 14th days of the month of ADAR and is held to remember and burn effigies of Haman, who tried to destroy Mordecai and all the Jews in the kingdom. During these two days the Book of Esther is continually read in each synagogue and in every Jewish home.

6. THE SHABBAT - THE SABBATH FESTIVAL

6.1 THE COMMANDMENT OF GOD

The commandments for the Sabbath are clearly laid down in the book of Exodus for all believers.

Ex. 20:8-11. *Earnestly remember the Sabbath day, to keep it holy (withdrawn from common employment and dedicated to God). Six days you shall labour and do all your work. But the seventh day is a Sabbath to the Lord your God; in it you shall not do any work, you, or your son, your daughter, your manservant, your maidservant, your domestic animals, or the sojourner within your gates. For in 6 days the Lord made heavens and earth, the sea, and all that is within them, and rested on the seventh day. That is why the Lord blessed the Sabbath day and hallowed it (set it apart for His purposes).*

Ex. 31:13-17. *Say to the Israelites, Truly you shall keep My Sabbath's, for it is a sign between me and you throughout your generations, that you may know that I, the Lord, sanctify you (set you apart for myself). You shall keep the Sabbath's therefore, for it is holy to you; everyone who profanes it shall be put to death; for whoever does work on the Sabbath shall be cut off from his people. Six days may work be done, but the seventh is the Sabbath of rest, sacred to the Lord; whoever does work on the Sabbath day shall surely be put to death. Wherefore the Israelites shall keep the Sabbath, to observe it throughout their generations, a perpetual covenant. It is a sign between me and the Israelites for ever; for in six days the Lord, made the heavens and earth, and on the seventh day He ceased⁴ and was refreshed.*

The Sabbath is clearly very important for the Jews and Christians alike as it is a time of obedience to God and also a time of celebration and remembering the wonderful things God has done for us.

As Christians, we believe we are "the Bride of Christ." The Jews celebrate the Sabbath as a "Bridal feast," because they are also part of the Bride of Christ, because the promises to the nation of Israel has not been withdrawn. *This may come as a surprise to some Christians!*

6.2 WHAT DOES GOD MEAN WHEN HE COMMANDS US NOT TO WORK ON THE SABBATH?

In Exodus 20 through 31 we see that the building of the tabernacle had to stop on the Sabbath, as this was considered as "work."

Examples of work:

1. To saw shelves, to hammer them together, but also to chop wood.
2. To bake shewbread, reaping grain, winnowing, making dough, kneading dough.
3. To make tapestries, spinning wool, dying weaving, etc.
4. Forbidden to light a fire.

⁴ Notice that God actually "Finished His work on the 7th day, AND THEN HE RESTED."

In total there are 39 activities that were necessary to build the tabernacle, and all these activities are considered as “work” or “Malacha.”

6.3 WHY DID GOD GIVE THE COMMANDMENT OF THE SABBATH?

All these 39 activities have one thing in common: they cause a change in the creation of an item, originally created by God Almighty.

So “Work”, as defined by God, is an activity by which man makes a change in creation, by using his intelligence and skills.

6.4 THE SABBATH EXPERIENCE

God Almighty named all the days commencing from sunset till sunrise (darkness to light). Sabbath starts Friday afternoon with sunset (Gen. 1:5)

At the commencement of the Shabbat the family will go to special services at the temples. This is followed by the story of the two angels. The story is briefly explained below: The story does not come from the Bible, but from the Babylonian Talmud Tractate Shabbat 119b.

“Two ministering angels - one good and one evil - escort a person home from the synagogue on the eve of the Sabbath. If a Jew arrives home and finds a burning lamp, a set table and a made bed, the good angel says ‘May it be (God’s) will that it also be so next Sabbath’. The evil angel is compelled to answer, ‘Amen’. But if the not - then the evil angel says, ‘May it be (God’s) will that it also be so next Sabbath.’ The good angel is compelled to say “Amen.”

The aforementioned passage forms the basis for the custom of singing the well-known evening song *Shalom Aleichem*. If every Jew is accompanied home by two ministering angels, then it is only proper that he greets them and seeks their blessing. Therefore he should prepare his home and person for the Sabbath queen as if he were about to play host to a human queen.

The song in Hebrew (Shalom Aleichem) is reproduced below:

“Shalom aleichem malache hasharet malache eljon mimelech malache hamelachim hakadosh baruch hu.

Boachem leshalom malache hashalom malache eljon mimelech malache hamelachim hakadosh baruch hu.

Barchuni leshalom malache hashalom malache eljon mimelech malache hamelachim hakadosh baruch hu.

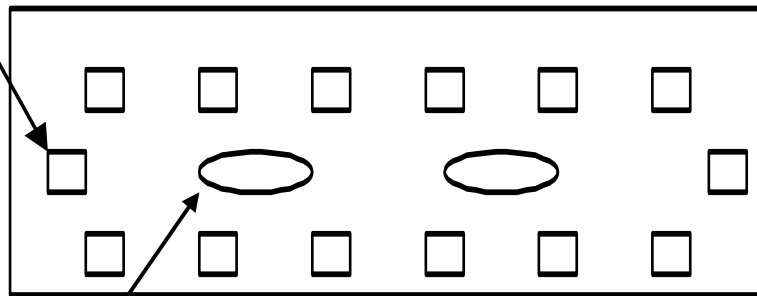
Tsetchem leshalom malache hashalom malache eljon mimelech malache hamelachim hakadosh baruch hu.”

The celebration feast is prepared before sunset, because no work can be done after sunset - even lighting a match.

The Sabbath table is laid out similar to the sketch below with a special place left vacant for the “bridegroom” - the Messiah.

The bread is especially baked with a platted layer on top. The plat is made up of six strands - to remind us that God provided Manna from heaven for 6 days, but He commanded that on the 6TH day the Jews were to collect enough manna for the Sabbath also. Also on the table is bottles of wine, very low in alcohol content, which every person drinks at this time.

Chair left vacant for the
"Bridegroom" - the Messiah



Specially made bread with 6 folds in the weaving of the crust - to remind us that 6 days God provided manna from heavens and on the 6 th day He provided enough for the Sabbath also.

The celebration starts with the “lady of the house” - the wife, or the oldest daughter lighting the candles and singing a welcoming hymn, to welcome the Messiah into their presence. (The candles must be lit before sunset)

This is followed wine by the oldest male, reciting from the Torah passages about the Sabbath and offering prayers of thanksgiving to the Lord.

The bread is taken and broken into pieces; “Kiddush”, as a sign of sanctification and thanksgiving, and is eaten with salt (the universal sign of peace). This is then followed by the oldest male drinking the wine and then everybody drinks the wine and the meal begins

(There is great similarity here between this feast and the “Passover feast” - the bread and the salt representing the body and peace of Jesus Christ and the signifying the new covenant through the blood of the Messiah - Jesus Christ).

THE HOLY PEOPLE OF THE BIBLE

Biblical understanding of a “Holy People” as defined in Exodus 19: 3-6:

“And Moses went up to God, and the Lord called to him out of the mountain, Say this to the house of Jacob, and tell the Israelites: You have seen what I did to the Egyptians, and how I bore you on eagles’ wings and bought you to Myself. Now therefore, if you will obey My voice in truth and keep My covenant, then you shall be My own peculiar possession and treasure from among and above all peoples; for all

the earth is Mine. And you shall be to Me a Kingdom of priests, a holy nation [consecrated, set apart to worship God]. These are the words you shall speak to the Israelites."

This is the promise given to the nation of Israel. This promise has not been withdrawn by God - it still remains today - God's Word never changes!

1. Peter 2:9 says : *"But you are a chosen race, a royal priesthood, a dedicated nation, [God's own purchased], a special people, that you may set forth the wonderful deeds and display the virtues and perfection's of Him Who called you out of darkness into His marvellous light."*

This promise to the Church in 1.Peter 2:9 does not cancel out the promises given to the Jews - we are grafted into the vine - they are not cut off! We are all part of the same body, but not above any part - we are all equal - but different.

1. **FIRST FORM OF HOLINESS**

Lets go to the book of Ezekiel - written in about 560 BC. Ezekiel was a:

- Priest
- A Levite
- A symbol to Israel

As a priest he was not allowed to defile himself so he was not allowed to enter a cemetery - a place of dead bodies.

Ezekiel 37:1-14 This text was written after the destruction of the temple in Jerusalem and the taking of prisoners into Babylon and is God's promise to raise up all who honour and obey His words.

In verse 2 The Spirit of the Lord. The Hebrew word is "ROUARK" ADONAI, which has several meanings in Hebrew:

ROUARK	---	>	The Spirit of God
	---	>	Wind
	---	>	Breath
	---	>	Abstract word in Hebrew

In Exodus 6:9 4 verbs are used, these same 4 verbs are used in Ezek. 37:12-13 and relate to the Passover.

THE SANCTIFICATION OF LIFE

MODEL OF SANCTIFICATION; --- > ABRAHAM & ISAAC

God speaks to Moses:

1. Out of Egypt
2. Brought to Me
3. Condition of obedience
4. Holy Nation - "Kadosh"

When God told Moses that they were to become a Kingdom of Priests, it required - OBEDIENCE for the nation. In order to be HOLY we must do something. **Holiness is actions in obedience to God's Words.**

2. SECOND FORM OF HOLINESS (SANCTUARY)

Ex. 25:8. So God can inhabit (Betcotum) His people. God wants to inhabit the people - not the house. **God cannot exist among His people in isolation - it must be a community activity.**

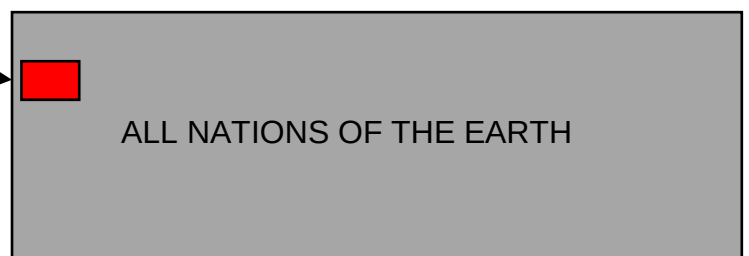
3. THIRD FORM OF HOLINESS

Lev. 19:2: "Say to all the assembly of the Israelites, You shall be holy, for I, the Lord your God, am Holy" (1. Pet. 1:5)

- God's image is our answer
- God provides clothes for the naked; gave clothing to Adam & Eve
- God visits the sick; 3rd day of his circumcision
- God visits the mourning; Immediately after Abraham dies, God visits Isaac
- God visits the dead; (Kuod hamet (Duet.) To bury Moses when there was no-one to bury him.
- Ez. 38:23 (Ve-nit-kadah-ti-kadash); Holiness - before redemption of all nations at the end-time judgement.

THE LARGE BOX REPRESENTS ALL NATION OF THE WORLD

The small box represents Israel separated for service to God
All nations are equal. Only God can make anything Holy or worthy of His Grace and praise.



Lev. 18:5 "You shall keep my laws and rules and live by them - but not die by them. (ve-hai-ba-hem) Hai means "LIFE" Kiddush Hashem --- True meaning -- Sanctifying through Life - not death. This meaning is not martyrdom.

In Gen. 22, God commands Abraham to sacrifice his son Isaac. Was this a direct command by God to take his only son's life? Was this a command to martyrdom? NO!

This was a protest by God against child sacrifices. At this time in history, Israel was the only nation which did not offer up their children as living sacrifices to their gods.

Kiddush Hasakhaem - save your life - even if it violates the Scriptures - The dead cannot praise the Lord only the living. Learn to reach out to others.

“BERITH” - COVENANT - A separate Piece.

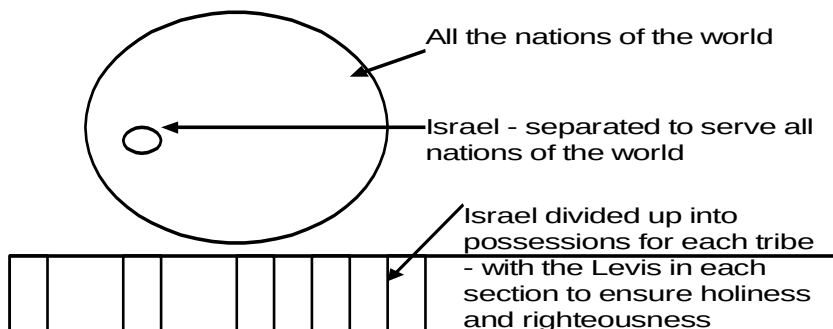
“KARATH BERITH” = To make a covenant

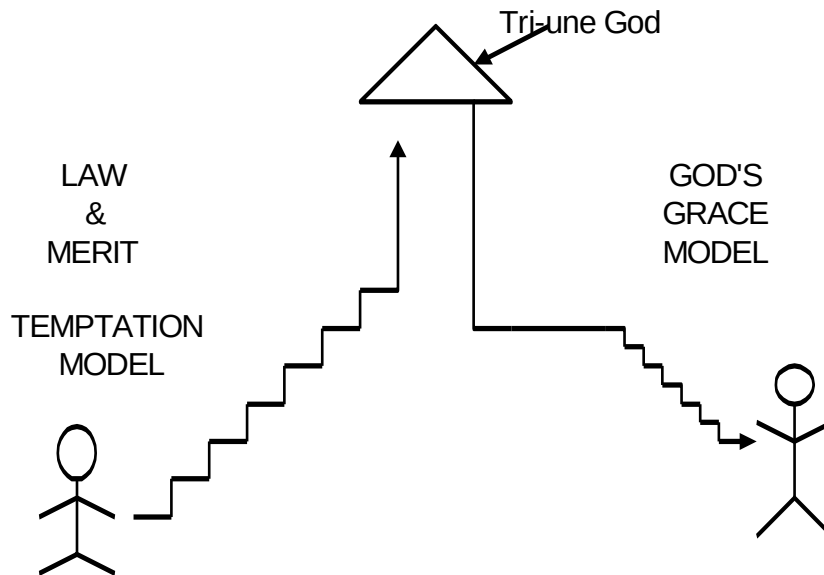
Ex. 19:5 states 70 different faces of the Scriptures. God could have done it differently - but this is the way God chose to do it !!!

MISCONCEPTIONS OF HOLINESS

- Not better quality - Jews are no better quality people than anybody else.
- At the expense of other nations (NO!) All the earth is mine says the Lord.
- Gen. 12 ---> 22 states that God will provide a blessing to the Gentiles through the Jews.
- Called to serve ---> Levis - but at a cost - loss of their land inheritance in the land distribution in the Promised Land.
- As the Levis are to serve the nation of Israel - so is Israel to serve all other nations.
- Israel chosen to be blessed for obedience.
- Chosen to suffer for righteousness sake.

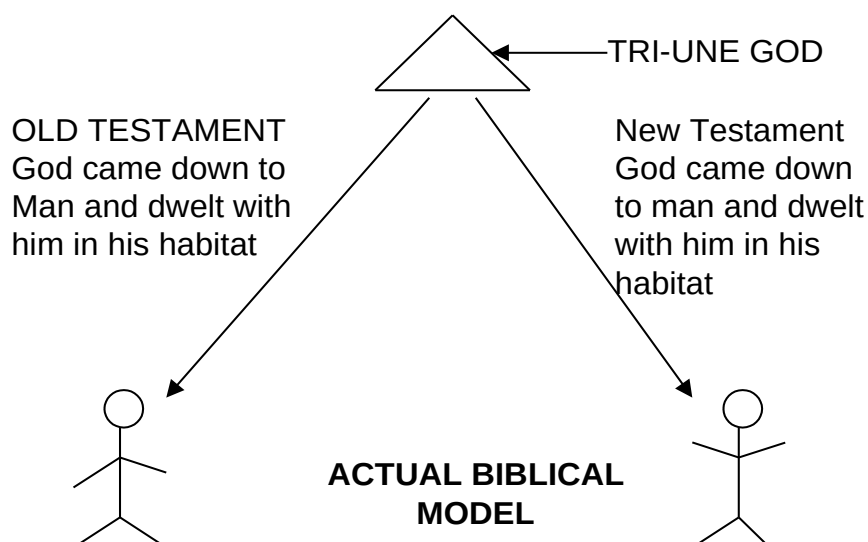
There are many concepts of the God-man model - let us examine 2 models





This is a "Non Biblical Model"

The true Scriptural model is shown below, where God comes down to man - both in the Old Testament and in the New Testament and we cannot do anything to merit God's favour of eternal life - it is His free gift of mercy to us - all we have to do is accept it.



THE COVENANT - LEV. 20:26; God Almighty makes it very clear why He wants us to be Holy. So that the Nation of Israel would remember these commandments from the Lord. He instructed Moses to make a prayer shawl (TALIT) and to put tassels (TSITSITH) in the corner of the garments. These prayer shawls are special because they are to remind all Jewish males of the laws of God given to Moses. They are worn at all times by all Jewish adult males and are a constant reminder of God's promises - both positive and negative. They are commanded to:

- “LOOK UPON THEM”
- “REMEMBER THE LAWS”
- “DO THEM”

These shawls are made today exactly the same way as they were at the time of Jesus Christ. They comprise the following:

•	8 strands with 5 knots and they mean the following :		
•	The “Word value” of TSITSITH	=	600
•	Then we have 8 strands	=	8
•	Then we have 5 knots	=	5
Total Value = the Levitical Laws of Moses			613

There are 613 Levitical Laws in the Old Testament. The Law is the “wedding contract” between God and man and it still exists today.

Christians must wake up and realise that the Promises God gave to the nation of Israel in Jeremiah 31:31 are still to come to pass and we, as obedient servants of the Lord, must be praying for them to quickly come to pass, so that the day of the Lord’s return will soon be upon us - but for that we all must be ready!

JEWISH VALUES & MORAL EDUCATION

There are two places in the Torah where we are commanded to Love God.

In Duet. 6:5: *“Love the Lord your God with all your heart and with all your soul and with all your strength.”* In this verse the word used for God is “Verhaftai.”

In Lev. 19:18 we have another reference: *“Do not seek revenge or bear a grudge against one of your people, but love thy neighbour as yourself. I am the Lord.”*

In this verse the word used for neighbour is “verhafta.” By loving your neighbour (as God commanded) you are in fact - “loving God.” Moral education is the basic focus of Jewish education and practical living.

History: Biblical period - (Tanak) - Prophetic books = 1200 years
(1250 BCE - 1200 BCE).

Gen. 18:17-19: *“Then the Lord said : “Shall I hide from Abraham what I am about to do? Abraham will surely become a great and powerful nation, and all the nations on earth will be blessed through him. For I have chosen him, so that he will direct his children and his household after him to keep the way of the Lord, by doing what is right and just, so that the Lord will bring about for Abraham what He has promised him.”*

In this verse is the basic Biblical Principle [THEONOMY] - the source of Jewish morality is from God - it is not secular!!! This morality was given from God to Abraham. God is teaching Abraham “why” and “what” He is going to do. *God is teaching Abraham about righteousness.*

COMPREHENSIVENESS OF MORAL VALUES

In Micah 6:7-8 *“Will the Lord be pleased with thousands of rams ? with ten thousand rivers of oil ? shall I offer my firstborn for my transgressions ? the fruit of my body for the sins of my soul ? He has showed you, oh man, what is good and what does the Lord require of you ? To act justly and love mercy and to walk humbly with your God.”*

- If you don't have the correct moral values, then your sacrifices are not acceptable to God.
 - If you don't have the correct moral values, then your sacrifices become an abomination to God.
 - In verse 8 there are three basic points we must recognise and put into practise in our daily lives.
1. Do JUSTICE to your fellow man
 2. Have MERCY for your fellow man
 3. Walk HUMBLY with God

This was the basis of Jewish moral values until about 1789 AD.

Recognition of Moral Dilemmas

1. Rabbinic or Talmudic Period (500 BCE ---> 1789 AD) Judaism in the Era of the Second Temple - Period under consideration : from the Babylonian Exile (586 BC) till destruction of the Second Temple (70 AD).

Their living was based upon the Torah, but is now updated due to changes in society. This applied to Jewish people living in Israel and in other countries.

HAGGADAH



HALAKAH



Method of practise

Precise definition: Charity comes from the root of “righteousness” - therefore it is mandatory. The code of Jewish Law was written in 1253 AD. The set table of Jewish Law was written in 1448 AD. These two documents now form the basis for all present day Jewish practises.

To completely understand how they arrived at the two documents above, we must look at the time span in more detail.

Three significant changes took place during this long period:

- | | | | |
|----|----------------------------------|---|-----------|
| 1. | An independent nation was formed | - | Diaspora |
| 2. | Temple worship replaced by | - | Synagogue |
| 3. | Priests replaced by | - | Rabbis |

To understand this transition fully, we will look at the individual steps in a historical sense, due to the fact that many changes and conquests occurred in this area of the world during this time.

Empire	Date started	Date ended
Babylonian Empire	586 BC	539 BC (Daniel)
Persian Empire	539 BC	333 BC (Alexander the great)
Greek/Hellenist Empire	333 BC	140 BC
Hasmonean Dynasty	140 BC	63 BC (Independent Nation)
Roman Empire	63 BC	395 A.D.

BABYLONIAN CONQUEST OF ISRAEL

When the Babylonian Empire conquered the Jewish nation and took them captives into Babylon, the impact of exile on the Jewish people was tremendous. They were physically removed from the Land that the Lord had promised to their forefathers - the Promised Land that God Almighty had promised to Abraham and all his descendants. *This left them with a lot of soul searching to do - remembering that God Almighty had laid down a foundation of blessings and curses for the nation of Israel* - if they followed His commandments, or disobeyed His commandments.

The fact that they were now in captivity - physically removed from the Promised Land, clearly indicated that they were in disobedience to the Commandments of the Lord, so for 70 years they had to bear the yoke of oppression and captivity - away from their Promised Land.

In addition to this, there were the following factors to be considered:

- Land of Israel laid bare - City walls, houses, crops and orchards now in ruins;
- The Jewish religion lacked central guidance - because the Temple in Jerusalem (built by King Solomon) has been destroyed;
- The “pure” nation of Israel now in danger of disappearing due to assimilation and intermarriage (Ezra 9:10; Neh. 13:23-27)

THE PERSIAN EMPIRE

In 539 BC Emperor Cyrus II the Great of Persia (550-535 BC) conquered the Babylonian Empire. The Persian Empire’s policy towards other religions was one of tolerance, therefore he allowed Judean exiles to return to the land of Israel to rebuild their Temple.

At the defeat of the Babylonian Empire, the first wave of returnees (Jewish refugees) started back to Israel in (ca 539-535 BC) Historical references : Ezra, Nehemiah, Haggai, Zechariah.

The following picture arises from these books :

1. Edict of Cyrus

- Permission to rebuild the Temple;
 - Returning of the sacred vessels for the Temple Services;
 - The entire operation is to take place under the supervision of Sheshbazzar, the prince of Judah.
2. Not all exiles returned with Sheshbazzar; other waves of immigration came under Zerubbabel and Jeshua (Ezra 2) and under Ezra (Ezra 7);
3. Many exiled Jews remained in Babylonia; they did not want to return to Israel at that time - (Babylonian Jewry would become the main centre of Judaism in 4th Century A.D. when persecution in Israel was at its height)
- Note : Isn't it interesting to see that God Almighty was already preparing for this situation over 1,000 years before it would take place - so that the Jewish nation was not completely destroyed.
4. Results of Sheshbazzar's mission : Ezra 5:13-16 : Foundations of the Temple were laid by him, but the work was not completed; the reason may be that he may have died soon after his return to Judea, for in the remaining parts of the Books of Ezra and Nehemiah he is not mentioned. Ezra 1:18 indicates that Sheshbazzar was a descendant of David. Ezra 5 tells us that Emperor Cyrus appointed him as Governor of Judea - the Davidic Dynasty in the main position of power.
5. The Temple Rebuilt : Zerubbabel & Jeshua (520-515 BC) Zerubbabel, the son of Shealtiel, a descendant of David (Hag. 1:14 calls him Governor) and Jeshua, the son of Jozadak, the High Priest (Hag. 1:1) came to Judah with another wave of exiles (see Ezra 2) probably at the end of the reign of Cyrus (Ezra 4:5), and built the altar and started rebuilding the Temple (Ezra 3).
- Note that the order of the works was first to rebuild the altar (so that the daily sacrifices can be performed) and second to commence rebuilding the Temple.
- As Christians we could learn a lot from this! Worship to God comes first, only after this is in order, can we even think about starting any other "projects" in His name.
6. In Ezra 4 we see that the Samaritans prevented the Jews from carrying out the work. The rebuilding of the Temple stopped until the 2nd year of the reign of King Darius of Persia (522-486 BC) see Ezra 4:24.
7. On the instigation of the prophets Haggai and Zechariah the work on the Temple was taken up again, see Ezra 5:1-2, Hag. 1:1-2, 12-15, Zech. 1:1, 7:1, and the rebuilding was completed in the 6th year of the reign of King Darius, see Ezra 6:15.
8. Zerubbabel, called governor in Hag. 1:14, was the last person of Davidic descent to govern Judea. After him, the governors of Judea were Jewish (e.g. Nehemiah), but they are no longer descendants of David.

9. Ezra: Religious Foundations Laid (458-?). Ezra 7 speaks about King Artaxerxes, but does not specify whether it was Artaxerxes I (465-424) or Artaxerxes II (404-359) which is being referred to. Most religious scholars believe it is Artaxerxes I.
10. Ezra left in 7th year (Ezra 7:7-8), i.e. 458 BC. Ezra was a direct descendant of the priestly line and considered a second Moses. "A ready scribe in the law of Moses. Ezra the priest-scribe, a scholar in matters concerning the commandments of the Lord and His laws to Israel" Ezra 7:11. The Hebrew word used "sofer" which has a literal translation "someone who counts", namely the letters of the Torah, but also as a scholar in the Torah of Moses. The mission of Ezra:
 - a) To give advice on the Temple Service (Ezra 7:23)
 - b) To instruct the people in the Law of God (Ezra 7:25-26) i.e. to lay a solid foundation for, and develop a strong Jewish religious life in Judea.
 - c) Rabbinic Tradition states that: God had already given the Law to Moses, otherwise Ezra would have been worthy of receiving the Torah on behalf of the Jewish people.
 - d) Ezra's main struggle (together with Nehemiah) was against intermarriage. *Before the Babylonian exile*, intermarriage was only forbidden against 7 Canaanite nations. (Duet. 7:3).
 - e) Ezra expands this prohibition *to all non-Jewish partners*. The purpose for this was to preserve the Jewish nation in its "Diaspora state" against assimilation.

11. NEHEMIAH: THE LAST JEWISH GOVERNOR (445-433 BC)

It is recorded that Nehemiah was the cup-bearer to the same King Artaxerxes. In the 20th year of the reign of Artaxerxes (Neh. 2:1) (445 BC) Nehemiah asks permission to go to Jerusalem and rebuild the city-walls which still lie in ruins from the destruction of the Babylonian invasion many years before. In Neh. 5:14 it is recorded that he is appointed Governor for a period of 12 years (445-433 BC) The High Priest at this time was Eliashib.

SUMMARY

From the books of Ezra and Nehemiah we can derive how the Jewish life in Judea was reorganised after the Babylonian exile.

1. Political Situation: The country was under "hegemony of a foreign power" (Persia); ruled directly by a Governor (e.g. Sheshbazzar, Zerubbabel, Nehemiah). After Zerubbabel, no descendants of David as governor.
2. Religious Situation: The Temple was rebuilt and its services resumed under the authority of the High Priest (Jeshua, Eliashib). Ezra provided instruction in religious education - but did not act as the high priest.

3. People Situation: Measures taken against intermarriage; prohibition against intermarriage expanded to include all other nations.
4. Historical sources for the period till 170 BC extremely scarce, but the above described situation probably continued to exist.

12. ENCOUNTER WITH THE GREEKS

12.1 CONQUEST OF ALEXANDER THE GREAT (333-323)

- In 333 BC, Alexander the Great defeats the last Persian King.
- In 332 BC, Alexander the Great conquers the Land of Israel.
- In 323 BC, Alexander the great dies and the wars start between his generals.
- From 323 BC, until 198 BC, Israel under the Ptolemaic realm.
- From 198 BC, Judea under Seleucid rule.

13. HELLENISM

The ideal of Alexander the Great: the blending of Greek culture and religion with other cultures and religions. He tried to achieve this by:

- Forced mixed marriages⁵;
- Founding of Greek cities, e.g. Alexandria in Egypt, after the model of the Greek city-state, with democracy and special economic privileges;
- Philosophical schools, gymnasiums, libraries, etc.

Influence of Hellenism in Judea.

1. In the rural areas: mainly in the sphere of architecture and arts; Greek names, Alexander, Antigonus
2. Jewish Cities (e.g. Jerusalem): population mainly Jewish, influence of loan words from the Greek language; some Greek thoughts. e.g. "Man consists of three distinct parts: namely body, soul and spirit." This is the first time this concept entered Hebrew thinking ~~ even though it is clearly defined in early scripture.
 - Note: I am sure that this revelation about the origin of the triune man will be of surprise to some Christians, who believe it to be in the Bible from Genesis onwards. It is true that it is in the Bible from the beginning of Genesis, BUT it was not taught by the Priests to the people - because that revelation had not been

⁵ Just like Islam tries to do today.

revealed to them at that time. Here was Judaism overriding culture.

3. Greek cities were established along the Mediterranean coast: Gaza, Ashkelon, Jaffa, Caesarea, Akko, and in the north: Decapolis. Population of these cities were mainly Greek and other foreigners.
 - The spoken language in these cities was Greek;
 - City gods were Greek idols;
 - Education was according to Greek philosophical systems.
 - Greek being used as the “international language” of the area.

14. RELIGIOUS PERSECUTION UNDER ANTIOCHUS IV EPIPHANES

(175-164 BC)

The following factors led to the imposition of Anti-Jewish legislation:

1. He tried to invade and conquer Egypt. The political stability in Judea (the southern border of his kingdom) was very important to him.
2. As a result there was intervention into Judean internal affairs:
 - 173 BC the High Priest Onias, was deposed by Antiochus IV and replaced by his brother Jason, who had Hellenistic sympathies. (Here we now have a “Non-Jewish High Priest.”)
 - The result was that Jerusalem became a “polis” i.e. a Greek city with Greek institutions. The Gymnasium became the focal point and replaced the Temple as the focal point of public life. [God is now being replaced by idol worship]

In 1997, (here in Australia), we are seeing the same type of thing happening. The Gymnasium and all the “health fanatics” is becoming the centre of the public’s daily life. The importance of any religious experience is being eroded, ridiculed, or questioned.

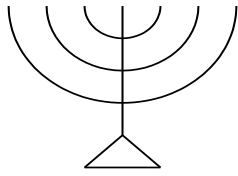
3. 171 BC: Jerusalem Hellenophiles succeeded in getting Menelaus appointed as High Priest; then a period of extreme Hellenization took place. In 169 BC Menelaus helped Antiochus IV plunder the Temple treasures. All public protests about this were suppressed. [No longer is there freedom of religion in Jerusalem]
4. *The direct cause of the imposition of the Anti-Jewish legislation:* rumour of his death reached Jerusalem from the wars. A Jewish revolt broke out - but Antiochus IV was not dead - he returned, recaptured Jerusalem, killed thousands of Jews and sold thousands more into slavery. He then imposed severe sanctions on the observance of Jewish religion. These were:

- Forced eating of pork by Jews
- Prohibition of circumcision of newly born male children
- Prohibition of the observance of the Shabbat
- Prohibition on the observance of all Jewish festivals
- The Temple was desecrated; image of Zeus was erected and the worship of Zeus was introduced in the Temple building.⁶

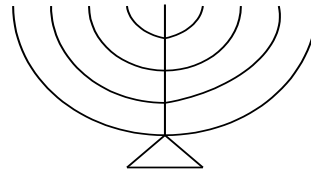
5. Maccabean Revolt & the Establishment of the Hasmonean Kingdom

- The Maccabean Revolt started in 167 BC. At first it was led by Mattitjahu, a priest from the village of Modi'in, as a type of guerrilla warfare.
- After his death: leadership of the armed revolt was taken over by his son Judah the Maccabee = (Hammer)
- In 164 BC, the Maccabean fighters occupy the Temple Mount. In December of that year the Temple was purified and reconsecrated (Chanukah ~~ dedication) during an 8 day festival. (See John 10:22).
- In 164 BC, the Seleucids put an end to the religious persecutions, but the Maccabean revolt continued nevertheless. In 140 BC, Judea became a theocratic monarchy:
 - I. The King served as the High Priest
 - II. The Hasmonean King was Commander of the Army
 - III. The Hasmonean King was internationally recognised as ethnarch of the Jewish people.
 - IV. This situation remained until 63 BC.

⁶ Thus the prophecy that the temple would be desecrated and Satanic worship established in the Temple was fulfilled.



The traditional Jewish candelabra has "7" candles - the "perfect number" as defined by God Almighty.



The Chanukkah has "9" candles - indicating a "Promises of God". 9 fruit of the Spirit, 9 Gifts of the Spirit, indicating the completeness of God.

Isn't it interesting to know that God Almighty puts these signs there for all to see - if they will only open their eyes and look with the hearts attuned to His word.

15. ESTABLISHMENTS OF THE INSTITUTIONS

15.1 POSSIBLE ORIGINS OF THE SANHEDRIN

1. "Knesset ha-gedola" ~~ (Great Assembly). The time it was created. At the time of Ezra & Nehemiah. In Neh. 8:14 *"On the second day, the heads of the clans of all the people and the priests and the Levites gathered to Ezra the scribe to study the words of the Torah."*
2. The composition of the Sanhedrin at the time of Ezra was 120 members (refer to Talmud). These are made up of Judges, Teachers, Scribes, Priests, Levites and Elders - with Ezra regarded as its teacher.
3. Duties of the Sanhedrin:
 - Liturgy - fixed the prayers - Shemone, Esre, Kiddush, Havdalah
 - Initiated the Festival of Purim - To remember the persecution of the Jews and the strength of Queen Esther and Mordecai.
 - Canonisation of Masoretic tradition.

15.2 GEROUSIA ~~ (COUNCIL OF ELDERS)

1. The "Council of Elders" was common throughout the Hellenistic world - as in Sparta & Cyrene.
2. The High Priest might have been its president; the number of members is unknown.
3. The Gerousia dealt with "matters of state." It is not known whether it also dealt with "matters of religion."

15.3 SANHEDRIN ~~ COUNCIL MEETING

The Sanhedrin comprised 70 or 71 members at the time of Christ. This was made up as follows:

- i) 23 members for adjudication on "Normal Jewish Laws"
- ii) 3 x 23 Judges for adjudication of "Civil Cases"
- iii) (23 x 3) + 1 for adjudication in "Capital Laws" - just to be absolutely sure that the laws is being conducted correctly.

It consisted of Members, Priests, Sadducees, Pharisees, Elders, (See Matt. 26:57). The Presidency was alternating between the High Priest and the Nasi (Leader of the Pharisaic Party).

Its functions were as follows:

- i) Political representation of the Jewish people; several diplomatic missions.
- ii) Highest Judicial authority; to meter out all forms of punishment (except capital punishment.)
- iii) Highest Religious authority; supervision of the Temple and its functions;
- iv) Fixing of the Jewish calendar.

15.4 SYNAGOGUE ~~ VILLAGE TEMPLE

The origin of the Synagogue probably originates from the Babylonian exile (Ez. 11:16)

"Although I have cast them far off among the nations, and although I have scattered them among the countries, yet I have been to them as a little sanctuary in the countries where they are come." (The Little Sanctuary is believed to be the first reference to a Jewish Synagogue in the Scriptures).

There is no mention of Synagogues in Ezra, Nehemiah, and post-exilic prophets. The oldest archaeological evidence of a synagogue is found in Alexandria about 240-220 BC.

In the first century A.D. the synagogue emerges suddenly as a well-established institution, both in Diaspora and Israel. (Ref. Philo. New Testament, Josephus, Talmud.)

While the Herodian Temple stood, there was an organic relationship between the synagogue and the Temple. After the destruction of the Herodian Temple in 70 A.D, the synagogue in each town/village became the main centre for religious life. Many customs were transferred from the Temple to the synagogue.

15.5 THE HIGH PRIEST

- The office is hereditary: It is only available to direct descendants of Aaron, and is passed down from the eldest son of one generation to the eldest son of the next generation.
- In 2 Samuel 8:17 the line of inheritance of the Office of the High Priest was transferred from the family of Eli (because of the failure of Eli to correctly instruct and discipline his children) to another branch of the priestly families - to the family of Zadok⁷. That is why we are told to be priests of the line of Zadok.
- After the return of the Jews from Babylon, at the end of the 70 years of exile, the inheritance of the office of the High Priest was again transferred to the descendants of the priestly family of Jeshua Ben Jozadak.
- Later, at the time of the Hasmonean Kings, the role of the High Priest was performed by the reigning king at that time.
- Under the reign of Herod and the Roman Prefects/Procurators, the candidates were appointed from various priestly families. This led to a deterioration of the Office of the High Priest, towards the time of the end of the Second Temple.
- The main function of the High Priest was :
 1. Supervision over the Temple and the Temple services
 2. Head of Administration of Judean autonomy (President of the Gerousia, Sanhedrin)
 3. Supervised the collection of the taxes for Persian, later Ptolemaic and Seleucid rulers.

15.6 RELIGIOUS PARTIES

15.6.1 SADDUCEES

- Hebrew name : “tzeduqim” pronounced zedukim - probably derived from “Zadok”, the High Priest during the reign of King David (2 Sam. 8:17).
- Composition of the Party; members of the Saddusaic party came from priestly and aristocratic families.

Beliefs :

1. Supremacy of the Torah acknowledged
2. Authority of Oral Law rejected
3. Denial of resurrection of the body (Matt. 22:23, Mark 22:18, Luke 20:27, Acts 23:8)

⁷ Refer to Appendix Two

4. Denial of divine providence - they believed that man is directly responsible for his own actions - God does not interfere with man's business.

15.6.2 PHARISEES

- Hebrew name "Perushim" - those who are separated
- Composition : come from all layers of the population. Josephus mentions that this party numbered about 6,000 at the time of Herod. By the time of the destruction of the Temple (70 AD) this party had grown enormously and had become the dominant force and party within Judaism..
- Theological basis : Ex. 19:6 "*And ye shall be unto Me a kingdom of priests, and a holy nation.*" A holy way of life for every Jew. How ?
 1. Prayer : They strongly believed and promoted individual prayer, in correlation with the Temple service. The synagogue was very important.
 2. Study of the Torah
 3. Pharisees believed in the Oral Torah, in addition to the written Torah.
 4. There were 2 schools of thought within the Pharasaic party :
 - a) Followers of Hillel, less stricter interpretations of the Torah
 - b) Followers of Shammai, strict interpretations of the Torah.

15.6.3 JESUS AND THE PHARISEES

- Jesus was closer to the Pharisees than to the Sadducees. He shared the Pharisaic vision of the resurrection of the dead, and many of his conflicts with the Sadducees dealt with this point. (Matt. 22:23, Mark 12:8, Luke 20:27).
- Matt. 23:2 "*Saying the scribes and the Pharisees sit in Moses' seat.*" Jesus acknowledged their authority in the interpretation and adaptation of the Torah.
- Jesus's criticism of the Pharisees (Matt. 23:13, compared with Luke 11:42-44) has often been explained as a rejection of their teachings. His words assume a more nuanced meaning, if compared to the following criticism of Pharisees which is found in the Talmud (Sota 22b): The plague (7 types) of the Pharisees brings destruction upon the world" - Only one type of these is acceptable to God.

15.6.4 THE ESSENES

- Meaning: Unknown - thought to be “The silent ones” - “Chasi’in” (Kasayin) in Aramaic.
- Seclusive sect, whose members lived in communities. They were very strict in their observance of laws of purity. Much emphasis on ritual baths, and eating communal meals in purity.
- Becoming a member of this religious sect was a process which took many years. After one year’s probation, the novice was allowed to make use of the ritual baths of the community. After two years he was allowed to partake of the communal meals.
- Members practised communal property, moderation, avoidance of luxury.
- Jesus’ views on money and wealth had much in common with those of the Essenes.
- Belief in immortality of the soul; belief in absolute predestination.
- After the persecution in 70 AD the Essenes disappear.
- Many scholars identify the community at Wadi Qumran with the Essenes.

15.6.5 DEAD SEA SECT (135 BC-68 AD)

- Very sectarian: only they had the correct interpretations and teachings. (everybody else was wrong) - [They have their counterparts in the world today. Isn’t it interesting to see that satan is still at work and nothing has changed in over 2,000 years.]
- Apocalyptic: the messianic era was about to begin
- Judaism of the Temple in Jerusalem was corrupt. The Temple was under the influences of evil priests
- Members practised celibacy (after they had fathered children)
- Solar calendar - instead of lunar calendar
- Strong emphasis on ritual purity
- Like the Essenes there was a long initiation process; it took years for a new candidate to become a fully-fledged member of the community.
- Beliefs: The world is divided into the realms of good and evil. Mankind consists of two camps: the Sons of Light, the community itself, and the Sons of Darkness, those who belong to the devil. The division is pre-

ordained by the sovereign will of God (pre-destination). The Sons of Light are the Elect of Divine Grace, and were granted the Spirit which frees them from the sins of the flesh. Baptism functions are used as a means to atonement. The company of the Elect is a kind of Spiritual Temple; its members are like living stones. This company is constituted by a new covenant with God. This covenant is eschatological and additional to the Old Covenant made with Israel. It is thought that they were referring to the new covenant referred to in Jer. 31:31.

- Many parallels between their beliefs/writings and that of Apostle Paul and Apostle John.

15. 6.6 THE DEAD SEA SCROLLS

- Biblical scrolls: all the books of the Old Testament are there - except the Book of Esther. [This was because of the Festival of Purim, where this book was read every year, so the Jews knew it by heart, therefore there was no need to secure a copy in hiding for future generations].
- Importance: The oldest scroll we had until 1947 was a fragment of Isaiah of 895 AD; these scrolls are over 1,000 years older than that piece of Isaiah. (From the period 200 BC >>> 30 AD).
- Apocrypha and Pseudepigrapha: Jewish literature from the time of the second temple. Most of this literature was originally composed in Hebrew, but it had been preserved by Churches in Greek, Latin, Syriac, Ethiopic, Armenian, etc. Now the Hebrew versions were found and direct comparisons with these other version could be made - to check for authenticity.
- **Biblical Commentaries for the Dead Sea Sect.**
- Sectarian Texts:
 1. Manual of Discipline
 2. Rule of the Congregation
 3. Thanksgiving Scrolls
 4. Scroll of War of the Sons of Light against the Sons of Darkness.
 5. Temple Scroll for worship
 6. Some matters relating to the Torah - (Halakha)

These scrolls are shared between the Centre of Biblical Studies, University of Jerusalem, and the University of Islamic Studies, in Jordan. Many scholars from around the world are studying copies of these precious documents and comparing them to our modern translations of the Torah, the Bible and the

Koran and are recommending or making the necessary revisions in the later documents based upon the texts of these documents.

15.6.7 HEROD THE GREAT (37 BC- 4 BC)

The Roman Occupation of The Hasmonean Kingdom (63 BC)

After the death of the Hasmonean Queen, Salome Alexandra (76-67 BC) her two sons, Hyrcanus (elder) and Aristobulus both laid claim to her throne. Aristobulus deposed Hyrcanus.

At this same time, the Roman general (Pompey) was conquering Syria and sought a pretext to invade Judea and add it to the Roman Empire. In 63 BC Pompey intervened in Judea's internal affairs on behalf of Hyrcanus, and Aristobulus fled the country.

- This now meant that Judea was a vassal state of Rome.
- Hyrcanus recognised as High Priest - but not as king.
- The Idumean Antipater (adviser to Hyrcanus) in charge of administration of Judea; the usurper of the Judean throne.
- Antipater proved a very reliable Roman ally. He helped the Romans to conquer Egypt. He was poisoned for his efforts in 43 BC. His two sons Herod and Phasael were reaffirmed by Mark Anthony as tetrarchs (subordinate rulers) of Judea;
- Thus the end of the Hasmonean dynasty.
- In 40 BC Antigonus tried to get hold of the country. Herod recaptures the country in a 2 year war 39-37 BC, and from then on, he rules as king of Judea.

Characteristics of Herod

- Very reliable ally to the Roman Empire; to preserve order and security in the region.
- Tried to add to his prestige by marrying Marianne, a Princess of the Hasmonean dynasty.
- Because he was not of royal or priestly descent, like the members of the Hasmonean dynasty, he was very suspicious of them. He feared continually that he would be deposed and they would appoint a true Hasmonean to rule in his place as king. His paranoia was so bad that he murdered his wife and two sons - as well as many others who might become king in his stead.

- Seen in this context, it is quite understandable that he went almost crazy when wise men from the east came to his palace to worship the baby who had been born to become the “King of the Jews.”
- Matt. 2:13-18 clearly indicates that he gave orders that all male babies below 2 years were to be destroyed so that his position as king would not become a threat.
- Not of priestly descent so he could not lay claim to the position of high priest. Therefore he appointed and deposed whomever he wanted and the prestige of this office diminished greatly under his leadership.
- The Sanhedrin was robbed of all its political power.
- Herod used his influences on behalf of the Jewish communities in the Diaspora.
- Herod was an ambitious builder: he rebuilt and restored the Temple (western wall), founded the city of Caesarea, built many fortresses (including Masada) and other splendid buildings.

15.6.8 UPRISING AGAINST THE ROMANS 66-70 BC

This uprising robbed the Jewish people of its religious centre - the Temple, of its religious leadership, High Priesthood, of its national centre - Jerusalem, and of its national leadership, the Sanhedrin.

The uprising started with the death of Herod in 4 BC. (Herod was still alive when Jesus was born, so it goes to prove that Jesus was not born at 0 AD, but probably about 6 BC.)

Herod's will, confirmed by the Roman Emperor, was that his 3 sons were to succeed him.

1. Archelaus : Judea, Idumea and Samaria (Matt. 2:22)
2. Herod Antipas (4 BC- 39 AD) : Galilee and Perea, (Matt. 14:3; Mark 6:17, Luke 3:1-2, 23:7)
3. Philip : North-eastern parts of the kingdom, (Matt. 14:3, Mark 6:17, Luke 3:1-2)

Due to mismanagement, Archelaus was dismissed in 6 AD and Judea came under direct Roman rule. First under prefects, and after 44 AD under procurators.

15.6.8.1 POLITICAL PARTIES IN THE FIRST CENTURY AD.

The population was divided into three basic groups after the occupation of Israel by the Roman Empire.

1. Only the Sadducees and some members of the wealthy aristocracy were in favour of cooperation with the Romans.
2. Most people disliked the Romans and wanted them to leave. These people offered passive resistance.
3. Others of the population supported extreme nationalistic parties - like the Zealots and the Sicarii.

15.6.8.2 THE ZEALOTS

- The name originates from the Greek “zelotes” = fanatic.
- Juda, the Galilean (Acts 5:37) was the founder of the movement around 6 AD.
- They did not acknowledge any foreign ruler over Israel and waged a guerrilla war against the Romans.
- Some of its members were theologically motivated - Israel had to be a theocracy. Others were apocalyptic - believing that the Messianic era was near.
- Simon the Zealot, one of Jesus’ disciples, belonged to this party and the Zealots thought that Jesus maybe “the deliverer” - but they were looking for a mighty leader to strike a blow for Israel and force the Romans out of Israel. They were not looking for a “Spiritual Leader” or a “Servant King”.
- Alas - He was the one - but they did not recognise the day of their visitation.

15.6.8.3 THE SICARII

- The name comes from the Latin “sica” = dagger.
- Very extreme nationalists. They killed their political opponents by stabbing them with a dagger.
- This group of 976 persons held out at Masada for over 3 years against the Romans, and committed suicide instead of accepting defeat. A very “un-Jewish” thing to do.” It is always better to live to fight another day - with God as your helper.
- Judas Iscariot was most probably a member of this party.

15.6.8.4 JUDEA UNDER DIRECT ROMAN RULE (6-44 AD)

The task of the Roman Prefect appointed to oversee the State of Judea were as follows:

- Commander of all Roman Auxiliary troops

- Responsible for the collection of all taxes
- Criminal jurisdiction; (remember that the Sanhedrin had to ask Pilate's consent in executing the death penalty on Jesus Christ.)
- Chief judicial authority, see Paul.

Prefects usually were very careful in respecting Jewish religious practices. (e.g. The Prefects not requiring Jewish leaders to enter the house of a Non-Jew for instance. When they came to Pilate with the accusations against Jesus late at night.)

However, with Pontius Pilate there was trouble, when he installed pagan symbols inside Jerusalem.

15.6.8.5 FACTORS THAT LED TO THE JEWISH UPRISING

- Procurators were either inept, or hostile, towards the mainly Jewish populations under their areas of responsibility. Much support (favouritism) given to Non-Jewish populations in the Greek cities.
- The bad economic situation of the time
- Heavy taxation's imposed by Rome - with real hatred against the tax-collectors - as recorded in the New testament.
- Civil wars erupted in the area towards the end of this period, making everybody insecure.
- The "Sicarii" killed Jews who they suspected of being Roman sympathisers. This religious group were extreme nationalists.
- Bodyguards of wealthy and influential Jewish families openly clashed with each other in the streets.
- Messianic expectations of the majority of the population on the increase.

15.6.9 THE JEWISH UPRISING (66-70 AD)

- The conflict began between the Jewish and Non-Jewish population in Caesarea over the administration and running of the city.
- Procurator Flores took a very anti-Jewish stand in this situation. He allowed his troops to pillage Jerusalem and they crucified many eminent Jews.
- The number of Jews that were killed: Caesarea = 20,000, Ashkelon = 2,500, Akko = 2,000.

The Jewish Reaction to this :

- Pro-Roman Jews were killed.
- Roman garrisons were slaughtered by the Jews.
- Sacrifices on behalf of the Roman Emperor and the Roman people were halted.

The succession of Events that followed this :

- October 66 AD : the Governor of Syria is defeated; the defence of Judea organised.
- Emperor Nero appointed the experienced general Vespasian to go and suppress the revolt.
- Towards the end of 67 AD the Jewish resistance in Galilee was suppressed and the city of Jotapata were completely slaughtered by the Romans.
- During 67-68 AD the moderate government in Jerusalem was overthrown by extremists.
- The Zealots killed all people suspected of being Roman sympathisers, militant anti-Roman groups were fighting each other in the streets - anarchy reigned supreme.
- In June 68 AD Emperor Nero committed suicide.
- In July 69 AD the Eastern Romans Legions proclaimed Vespasian as the new Roman Emperor. Before leaving for Rome, Vespasian appointed his son (Titus) as head of the Jerusalem campaign.
- In April 70 AD Titus lays siege to Jerusalem. During the period (April-September) the city of Jerusalem falls into Roman hands - quarter by quarter.

In August 70 AD the Temple is overrun and destroyed :

The Date in the Jewish calendar when this happened is the 9th day of Av. On this day in Jewish History:

1. The First Temple destroyed by King Nebuchadnezzar.
 2. The Second Temple destroyed by Titus.
 3. Expulsion of all Jews from Spain.
- In 73 AD the troops defending Masada commit suicide and the Garrison falls to the Romans.
 - The death toll from this uprising was substantial:
Josephus : 1,234,500 killed and 138,000 prisoners
Tacitus : 600,000 killed (one third of the population)

The Impact of the Defeat on the Jews (and the Christians)

- Jerusalem, the head and heart of Judea, both from an administrative and ideologically point of view is now destroyed;
- The Sanhedrin - the highest authority in religious and political matters is dissolved;
- High Priesthood guardianship of the Temple and presidency of the Sanhedrin disappeared;
- The Temple - the religious centre for the Jewish people is destroyed. Therefore the:
 - The place of collective worship of the nation disappears;
 - The special focus of great religious events: Passover, Pentecost, and the Festival of Booths (Tabernacles) is lost.
 - The “dwelling place” of the presence of God is gone - the Jews don't know where to turn “to find God.”

16. CONCLUSIONS:

- The religious centre and leadership of the Judaic faith is destroyed or gone.
- National focal point and centre for national leadership gone.
- The Jews were in danger both nationally and spiritually.

17. ON THE ROAD TO SPIRITUAL RETURN

In the winter of 66-67 AD, when extremists took over in Jerusalem, Rabbi Jochanan Ben Zakkai escaped from the besieged city, hidden in a coffin. Emperor Vespasian sent him to Jabne.

Because of his eminence before the war, many scholars followed and assembled around him. He was deeply aware of the great dangers the uprising posed to the Jewry and to Judaism in particular. A quick reaction was needed, otherwise the Jewish people might assimilate with the locals and disappear - just like the “ten lost tribes,” 14 generations before.

“Once upon a time, Rabbin Jochanan Ben Zakkai left Jerusalem and Rabbani Joshua followed him. When Joshua looked back at the destroyed Temple, he said: *“Woe, to us, that this place where the transgressions of the Israelites were atoned has been destroyed.”* But Rabbani Jochanan Ben Zakkai said back to him: *“My son, do not be distressed. We have an atonement equal to this one Deeds of loving-kindness, for it is written: “For I desire goodness, not sacrifice; obedience to God, rather than burnt offerings.”* (Hos. 6:6) (Avot de-Rabbi Nathan 4)

The Pharisaic Party, because of their strong emphasis on the prayer service, in correlation with the Temple sacrifices, and on the study of the Torah, were able to provide Judaism with a basis of survival, without the “Temple”, and without a “Homeland.”

As a result of this, there was changes in the Liturgy after 70 AD.

- On Shabbat: Additional burnt offering in the Temple (Musaf): addition of the Musaf prayer in the synagogue services.
- In the morning and afternoon prayers: Mention is made of the daily burnt offering (tammied) in the Temple.
- Shofar on Rosh ha-Shana (the temple horn) was only blown in the Temple: after 70 AD it was blown in every synagogue.

In order to have authority to make these changes to the liturgy, the Sanhedrin was re-established. It became the highest religious authority and the political representative of the Jewish people towards the Roman Authorities. It will later develop into the institution of the Patriarchate. The Patriarchs are the descendants of Hillel. (Gamaliel was one of them and he was the teacher of Saul - (later to become known as Apostle Paul).

In parallel to the Sanhedrin there existed rabbinic academies, where the Bible and the Torah were being studied. ⁸

SUMMARY

Development Period	Time Period	National Status	Centre of the Religion
First Commonwealth	till 586 BC	Independent Nation	Temple in Jerusalem
Second Commonwealth	586 BC- 70 AD	Under domination by another power	Temple in Jerusalem
Diaspora	70 AD - 1948 AD	Under domination by another power	Synagogue in each village

Time Period	Political Status	Political Leadership	Religious Centre	Religious Leadership
Till 586 BC	Independent Nation	King of the House of David	First Temple	High Priest, Priests, Levites, Prophets

⁸ These still exist in Jerusalem today and I was fortunate enough to go there and learn and teach for one semester in 1995.

586 BC - 70 AD	Under Foreign Rule	Foreign Governor or Non-Jewish King	Second Temple or the individual Synagogues	High Priest, Priests, Levites, Pharisees - (no Jewish Prophets after Christ)
(Except 164 BC- 63 BC)	Independent Nation	Hasmonean Kings	Second Temple or Synagogues	Hasmonean High Priest, Priests, Levites, Pharisees.
70 AD - 640 AD	Roman Province	Roman Governor	Synagogue	Rabbis, (Patriarchs - Political Jewish Leaders towards the Romans),

Time Period	Governor of Judea	High Priest	Achievements
About 539 BC	Sheshbazzar	-	Foundation of the Second Temple
520 - 515 BC	Zerubbabel	Jeshua and	Rebuilding the Second Temple
458 - ? BC		Ezra (Scribe/Priest)	Religious instruction
445 - 433 BC	Nehemiah	Eliashib	Rebuilding City walls

WHEN DID CHRISTIANITY LEAVE JUDAISM?

From the beginning there was no break between Judaism and Christianity, only a debate regarding whether Jesus Christ was/is the “true Messiah.”

The first “Christian congregation of Believers were all Jews” - and they continued to keep the Torah and saw no cancellation of their obligation to keep the commandments, as a result of Jesus’ coming. [They were in fact the Messianic Jews]

Being a believer in Christ was not yet something that contradicted their Jewishness. How long was it this way ??? Below are listed some of the milestones on the “parting of the ways” between Judaism and Christianity and it is very important that all Christians understand them, so that they can pray for the restoration of God’s Plans for salvation of all mankind.

- 33 A.D. The Pentecost : The first Pentecost was the birth of Israel - now this Pentecost is the Birth of the “Christian Church” (as described in Acts chapter 2).
- The calling of Paul, (not the conversion of Paul) the Apostle to the Gentiles (Acts 9) and the beginning of the Gentile mission with Cornelius as the first Gentile baptized into the church. (Acts 10, 15 & Gal. 2).
- 49 A.D. The Apostolic Council in Jerusalem. It did not take place until 14 years after Paul’s calling to the Gentiles. The problem to be solved is whether the Gentiles who believed, should keep the Torah and its commandments, that is, whether they should “convert to Judaism.”
- The obligation for Jews to obey the Torah was still taken for granted and needed not to be discussed (at this meeting). This is a very strong indication, that Christianity had not yet left the mainstream of Judaism at this time.
- 63 A.D. The martyrdom of James, the Apostle. According to Josephus, all the pious Jews in Jerusalem were highly distressed by this crime, that is, the “Jewishness” of the “Leader of Christianity” was not questioned.
- 70 A.D. The destruction of the Second Temple in Jerusalem by the Romans. The geographical centre of the Jewish people had ceased to exist. This led to a thorough work to save Judaism from being divided into all sorts of sects. The previous openness and pluralism turned into a definition of which groups should be regarded as heretics to the Judaic faith. (which sects should stay inside Judaism and which ones should be cast out)
- In this process, the Christians were eventually excluded from mainstream Judaism. However what happened could still be regarded as a split inside Judaism.
- 90 A.D. The Synod of Javne - where Christians and others were labelled as heretics to the Judaic faith, and were excluded from Jewish festivals and synagogues.

By this time, all the books of the New Testament (with the possible exception of the Book of Revelations - thought to have been written in 96 A.D.) were available to all Jews and Christians alike to read and to study.

- 135 A.D. The quenching of the Bar Kochba Revolt. This resulted in the second destruction of Jerusalem by the Romans. Jerusalem and Judea were de-Judaised - “Aelia Capitola”, Palestine. Jews were forbidden to stay there.

This caused a further exodus of Jewish Christians to other lands and the missionary works continued right up until the present day.

Note : *It is from this time period onwards that the Palestinian people have laid claim to the “Promised Land”, given by God Almighty to the nation of Israel. There is nowhere in the Scriptures (that I can see) that says that God Almighty cancelled His promise to the Nation of Israel. In fact the*

reverse is true. In Neh 2:20 it clearly states that the Arabs and others will have no heritage - or inheritance in Jerusalem - once the land is re-established.

The land still belongs to the Jews - irrespective of what the Palestinians - or the Muslims like to believe. God's Word is unchanging and will exist till the end of time - as will His promises and curses to the nation of Israel and also to the Gentiles who have salvation through Jesus Christ.

As a result of the revolt above, Jewish Christians who survived the destruction of Jerusalem had to leave. The leadership of Christianity passed from Jewish Believers to Gentile hands (from Jehuda to Markos), leading to a very significant break between Judaism and Christianity, which more and more now emerged as a "Gentile", non-Jewish faith." This was caused by:

- the introduction of Marcion doctrines,
 - the antithetical theology,
 - the church fathers, and
 - the replacement theology.
- 312 A.D. Christianity is declared by Emperor Constantine as the "State Religion" in the Roman Empire.
 - 325 A.D. The Ecumenical Council in Nicaea. Now there is no place for Jews within the Church, unless they leave and renounce Judaism - a total reversal of the Apostolic Council's decision in 49 A.D. !!! Christ is understood as the end of the law, that is: as the end of Judaism.

This interpretation of the Scriptures is in fact totally incorrect. The Scriptures clearly states that God's Word shall not pass away. If Jesus is the end of the Law, (as was assumed in 325 AD), then He was also being interpreted as the End of God's Word.

If this is true, then there is no need for the Apostolic Gifts of Ephesians 4, because God would not talk to anybody. *This type of doctrine is way off beam!*

It is clear that at that time, the Council did not fully understand the writings of Apostle Paul, as defined in Romans 11:26-27: *"And so all Israel shall be saved. As it is written, The Deliverer will come from Zion, He will banish ungodliness from Jacob. [Is. 59:20-21]. And this is My covenant - My Agreement - with them (the Jews) I will take away their sins [Jer. 31:33, Is. 27:9]"*

The "Traditional View" was that Israel lost the Promise to the Covenant when they refused to recognise Jesus Christ, and that the "Christians" were now to be considered the "New Israel."

However there was great interest in Paul's writings at the time of the reformation.

- In 1621, Sir Henry Finch - The World's Great Restoration.
- In 1644, Thomas Brighton - Expositions of Daniel.
- In 1753, The British Parliament - Jews to become British citizens - without pledging to a "Christian oath." This was because of the expected return of the Jews to Israel. [God was preparing for the re-establishment of the Jewish state nearly 200 years before it actually took place in 1948.]
- There has also been considerable interest in these writings lately - during the last 30-40 years.

This whole situation is now being challenged, as people are able to closely examine the actual Scriptures, not the voices from various pulpits, which have followed mostly historical viewpoints.

THE MODERN PERIOD

The main events have caused problems for the Jews since the destruction of the Second Temple in 70 AD, namely:

1. The Emancipation of the Jews (1789)
2. The Holocaust - 6 million Jews killed by the Germans (1939-45)
3. The Finding of the Dead Sea Scrolls in 1947
4. The Establishment of the State of Israel (1948)
5. Scholastic works on relationships between Israel and Christians. The English Mishnah now allows many Christians to examine the operations of the Talmud.

Forecast and Results for Germany & the Jews.

- There was a lack of involvement of "Christian Nations" to prevent the torture of the Jews by Germany.
- There was a failure of Churches throughout the ages, to properly respond to the "Sins of the Crusades" towards the Muslims and the Jews.
- The death of Jesus Christ should not be blamed on all of the Jewish nation and subsequent generations. It was the Sanhedrin which rejected Jesus Christ - not the Jews themselves. *This accusation is not Scripturally based.*
- Understanding the method of Rabbinic teaching, to now better understand the teaching of Jesus. (Many Protestant and Catholic documents now appearing on this subject).
- Discussions of the State of Israel & Diplomatic recognition of Israel.

Common points to recognise Israel

Protestants - Return to the land of Israel - prophetic fulfilment

Evangelicals - Return of the Jews to their promised land - prophecy fulfilled.

Catholics - Appreciation of the "Canon Law" - Liturgy, some parts are common to both religions.

Orthodox religions - Almost "Identical Liturgies." Unity of the Bible - God's Word - Old & New are a continuation of the Revelation of God. - not a separation, between the "Old" and the "New."

This has resulted in a closer relationship between the various church groups inside Jerusalem.

After the French Revolution, a new Sanhedrin was created. The thinking at that time was that they were to become "Christians" first, and then go back to Israel. Others disagreed with this concept. They said you first have to go back to Israel and then become a Christian.

This is why there was so much financial support for the Jews to return to Israel. However, let us look at the Scriptures themselves and see what they have to say:

1. Apostle Paul begins in Romans chapter 9 and identifies the problem in that the Jews (collectively - the majority) did not accept Jesus as the Messiah. More Gentiles were hearing and accepting the Word of God.
2. Although some Jews heard the Word and accepted the Message, others heard and did not believe. Therefore we cannot accept a "false" teaching. They cannot accept Jesus because of their "zeal for God."
3. Because they (the Jews) rejected the Message, Apostle Paul was forced to take his Message to the Gentiles (Ref. Acts 12-28) - a fulfilment of prophecy.
4. Once the Jews see the changes in the Gentiles, the Jews will change their ways, and want to accept the Message given to the Gentiles. Hence all Jews shall be saved !!! This conclusion to Paul's argument, is in fact the beginning of all that he is doing. This is already mentioned in the Mishnah in the part called the Tractate No. 10. "All Israel has a portion in the world to come." Paul uses the Rabbinic teaching methods in expounding his views. (Is. 60:21).
5. The Rabbinic method: The answer is given at the beginning - then they justify their answer - then they point out the exceptions.

5.1

The Sadducees No resurrection of the dead	Not the Word of God - spoken by heretics or magicians who use the Name of God incorrectly	Views of individual Rabbis
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5.2 Kings & 4 Commoners (individuals)

1. Jeroboam 2. Manasseh	1. Balaam 2. Doeg 3. Gerhazi 4. Absoalom's servant (All leading into idolatry of the Jewish people)	Check their wicked acts
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The generations that were wicked:

1. The generation at the time of the flood
 2. The generation in Sodom & Gomorrah
 3. The generation in the wilderness - except Joshua & Caleb)
 4. People of an Apostate City - a whole city which rejects God shall not be in the promise, or the promise to come.
- This teaching lines up with the Pharisees' viewpoint of God's plan for redemption.
 - This is totally contrary to the Dead Sea Scrolls Sect, which is now being revealed in the documents of the Dead Sea Scrolls.

5.3 Animals in the Kingdom

- Balaam's ass,
- A Ram in lieu of Isaac,
- Ravens for feeding the prophet Elijah.

5.4 Executions [Chapter 2, section 6 of the Mishnah]

10 Cubits (10 x 17 inches) from the place of execution, each condemned man was given the opportunity to "confess their crime", then they will have the opportunity to be included into the promise of eternal salvation. (Ref. 2 thieves on the cross each side of Jesus)

One confessed his sins and was accepted by Jesus into eternal salvation - the other did not and will be in hell for eternity.

Check Acts chapter 24 : This is a joking presentation to Felix by the Greek orator and then by Apostle Paul. This was because it was well known that Felix was one of their worst rulers. Luke writes this account with "tongue in cheek."

CHRISTIAN - JEWISH RELATIONSHIPS

[History, today, the future, Jerusalem - the church tradition]

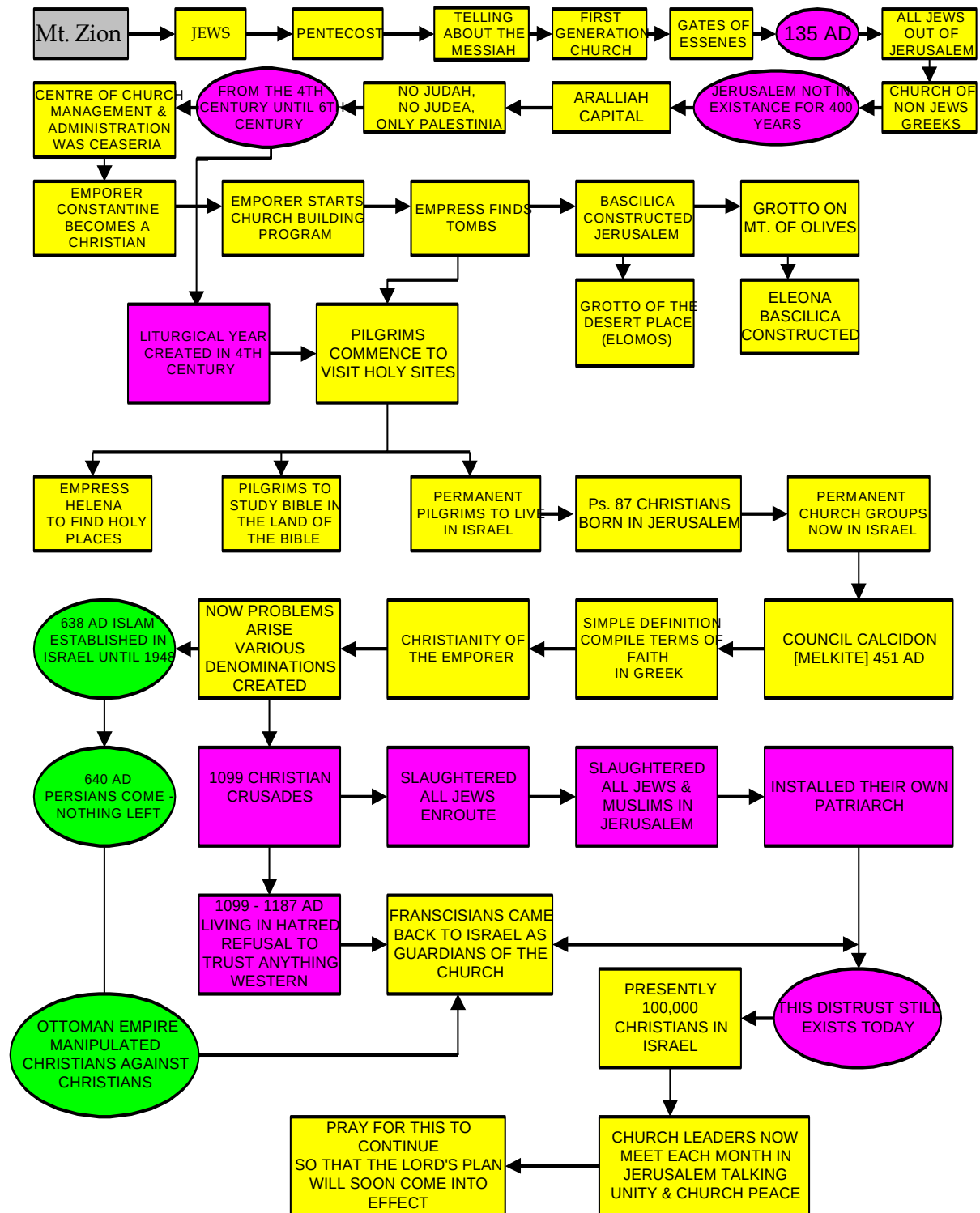
The History starts at Mt. Zion and continues as Jewish History, with the recognition of Jesus Christ as the Messiah by many Jews, for the first 150 years after the ascension of Jesus Christ. This history then changes as more and more "NON-Jews" are led to the Lord - with disastrous results for the Jewish Christians.

THE ORAL LAW - THE TALMUD

1. MISHNAH Which means "to study", resulted in the Oral Law, (which was given by God to Moses and the Prophets) This oral law was transcribed into book form, (around 200 AD) so that it could be studied by people of "Non-Jewish" descent, who wanted to become followers of the Judaic faith, or Christians who wanted a better understanding of the origins of their faith.

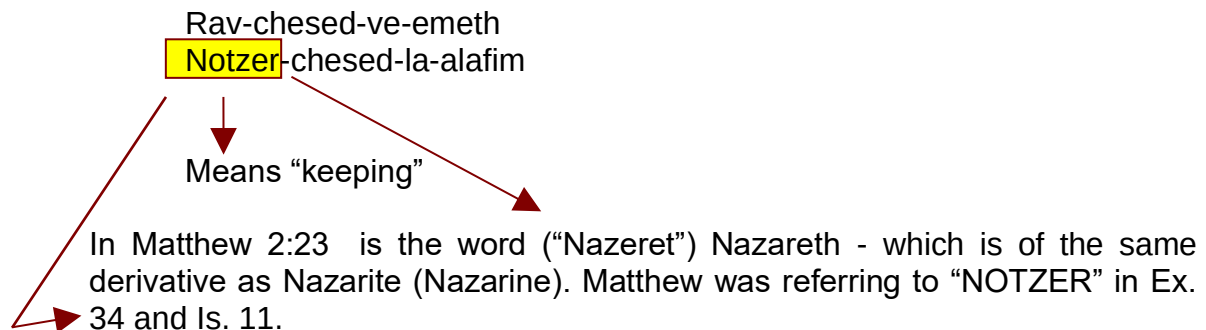
GEMARA: Which means "to complete" - to fulfil, is the second part of the special writings, completed about 500 AD. These two parts form the complete writings of the TALMUD.

The diagram below explains in more detail.



GRACE UPON GRACE

Exodus 34:6-7 is requoted more than 40 times in the Old and New Testaments. Apostle John was the only one who quoted it specifically - in its entirety. The reason is that it was so well known, (at that time) that it was not necessary to quote it fully to the Jews.



(Isaiah teaches on Moses).

Is. 11:11 (Netzer) "In that day the Lord will reach out His hand a second time to reclaim the remnant that is left of His people from Assyria, from Lower Egypt, from Upper Egypt, from Cush, from Elam, from Babylonia, from Hamath and from the islands of the sea"

This is referring to the "keeper of Grace of many thousands" - referred to in Ex. 34:6-7. This is in fact "Grace" upon "Grace."

**The first "Grace" was identified as being in existence before the Law.
The second "Grace" was through Christ (after the Law was fulfilled).**

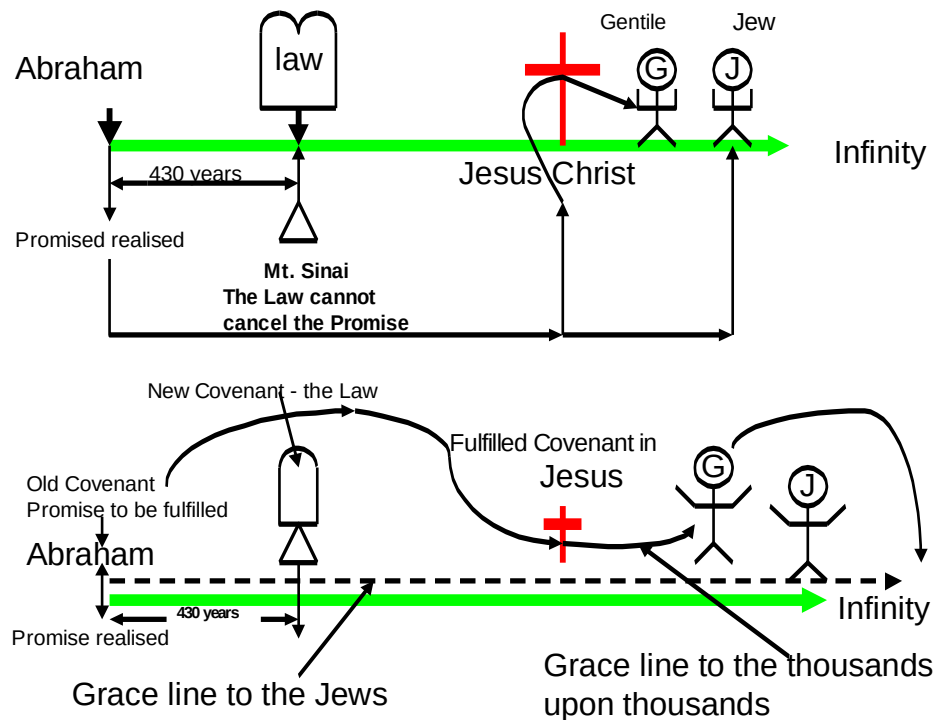
In Matt. 28:17 - even though they physically saw Jesus, some of them still could not believe He was the Messiah - even his own brother - James. In the Greek translation it says - they doubted - all of them.

In Gal 3: 15-17 there is a clear example about the Grace before the Law and also who is the one to introduce the "Grace to the thousands."

"Brothers, let me make an example from everyday life. Just as no-one can set aside or add to a human covenant (will) that has been duly established, so it is in this case. The promises were spoken to Abraham and to his seed . The Scripture does not say "and to seeds", meaning many people, but (the Scripture says) "and to your seed", meaning one person, who is Jesus Christ. What I mean is this: The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise. For if the inheritance depends upon the law, then it no longer depends on the promise; but God in His grace gave it to Abraham through a promise."

In this Scripture the "You" is Abraham and his "Seed" (singular) is Christ. The "realised promise" is the promise given to Abraham and the "Realised promise to the Seed" is the promise to us through Jesus Christ.

Christ is identified by Paul in this text as “the seed” - the fulfilment of the Law - the promise to the Gentiles.



In Galatians, the Keyword is PROMISED

In writing in the Book of Galatians, Apostle Paul did not teach against the Law for the Jews. The Jews knew and understood that the “First Grace Covenant” was given to Abraham by God Almighty 430 years before the giving of the Law. The “Second Grace Covenant” was given to Moses in the receiving of the second set of Tablets of the Law.

If this was not the case, then the Jews would have been all destroyed by receiving the first set of tablets, and their sin of making the golden calf would have condemned them forever.

It is the “Christians” who get their doctrines all mixed up about the second covenant given through Jesus Christ. Jesus Christ is the fulfilment of the promise made to Abraham (in the first grace covenant) as the “seed” and as such is the fulfilment of the First Grace Covenant and the Second Grace Covenant (the Law) - hence to the giver of the promise to the thousands.

In Romans 3:21 the keyword is “Faith in Jesus Christ.”

- ⇒ It is separate and apart from the Law.
- ⇒ It is righteousness (through Jesus Christ).
- ⇒ It is independent of Mt. Sinai.

⇒ It is now realised through faith in Jesus Christ.

In Romans 3:29-31 we are again reminded that the two covenants are in operation after the ascension of Jesus Christ.

“Is God the God of the Jews only ? Is He not the God of the Gentiles too ? Yes, of Gentiles too, since there is only one God, who will justify the circumcised by faith and the uncircumcised through that same faith. Do we, then, nullify the law by this faith ? Not at all ! Rather, we uphold the law.”

Let us continue and look at the Promises:

1. In Exodus 40:34 we see that the presence of God prevented Moses from entering the Tent of Meeting. The presence of God was there by day and by night.
2. Other promises are clearly defined in Leviticus, but their basis comes back to the testing of Abraham in Gen 22. In this instance, the ram was provided by God *“as a replacement sacrifice”* for Isaac. It is the only time in the Old Testament that God provides a sacrifice for man. In all other cases, man selects the sacrifice he is to offer up to God.
3. There is no sacrifice which can be offered in the Old Testament for a “wilful sin.” Even Ps. 55 was written after the sin of David with Beersheba. Only after David had become a “repentant heart” could he offer a sacrifice, which would be acceptable to God.
4. This same thing occurs with the Prophet Elijah on the mountain. He had to pour the 12 water jugs over the offering and the altar - as a symbolic re-baptising of the nation of Israel, before the offering would become acceptable to God. That is why God consumed all the offering, the altar and even the water - nothing was left.
5. In 135 AD the leadership of the church was transferred from the Jews to the Gentiles.
6. In 435 AD the leadership of the church banned Jews from continuing to follow the Law and following Judaism. Hence the beginning of the hatred which now exists between the Jews and the Christians today. Look carefully at Romans Chapter 11 - it clearly does not say this. *The church has been in error for centuries.*
7. Romans 15:7 tells us clearly to accept one another in order to bring praise to God.
8. Romans 15: 8 confirms the role of Christ for the Jews. He is a servant to the Jews - to confirm God’s truth to the Jews, made to the patriarchs.
9. In Romans 15:9-10 it also indicates the role of Jesus towards the Gentiles - *“So that the Gentiles may glorify God for His mercy, as it is written : Therefore I will praise you among the Gentiles; I will sing hymns to Your name. Again it says : Rejoice, Oh Gentiles, with His people.”*

LOVE THY NEIGHBOUR AS THYSELF

References to relationships with thy neighbour is found in many places in the Old Testament. "Love thy neighbour as yourself", is found in several places in the New Testament (Rom. 13:9, Gal. 5:14, James 2:18)

This commandment of the Lord is not restricted to only Jews. If someone does not know what his fellow-man needs, then you do not love your neighbour. We often hear this statement: *"How pleasant it is for people to dwell in unity."*

In 200 A.D. Rabbi Akiva and his followers were killed (24,000 people) because they did not respect each other and identify each other's needs. *They did not live in unity - they did not love their neighbours.*

Is. 62:1 is Jerusalem day. On May 28, 1995 the celebration commemorates the reunification of Jerusalem and its 3,000th birthday.

THE "LAW" AS "GOSPEL"

[The Jewish understanding of God's Revelation]

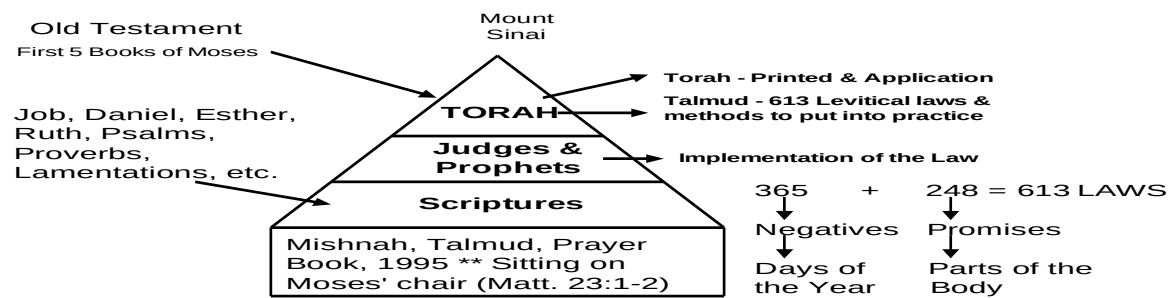
Every morning the Jews ask God in their daily prayers to put inside them the righteousness of God. *How many Christians do the same ???*

- NOMUS (Greek) = TORAH (Hebrew)
- Torah means Teaching.
- Moreh means Teacher.
- The Torah today is referred to as the first 5 books of Moses - but it really means *"The revelation of the whole of God's Word."*

The Torah was first translated from Aramaic into other languages in approximately 200 BC. The books of the Prophets found in the Wadi Kumran Scrolls (Dead Seas Scrolls) dating from this time period were in Aramaic, Hebrew & Greek.

The Word of the Lord is made up as follows :

THE WORD (LAW) WAS GIVEN TO MOSES (TWICE) ON MT. SINAI



Note: There are some translation mistakes from Hebrew into English.

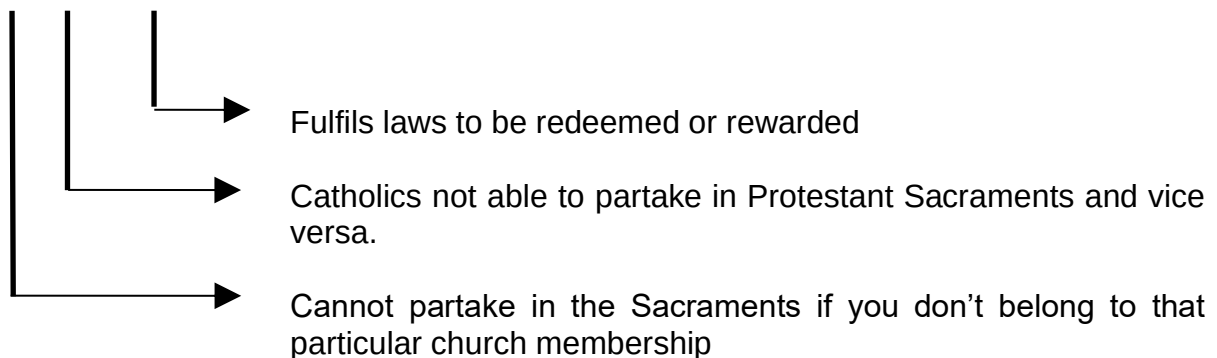
In Proverbs 31:5 it should read: *"Lest they drink and forget the Law of Grace, and pervert that justice of all the afflicted."*

In Romans 10:4 it should read: *For Christ is the end of the Word of God for righteousness to everyone who believes."*

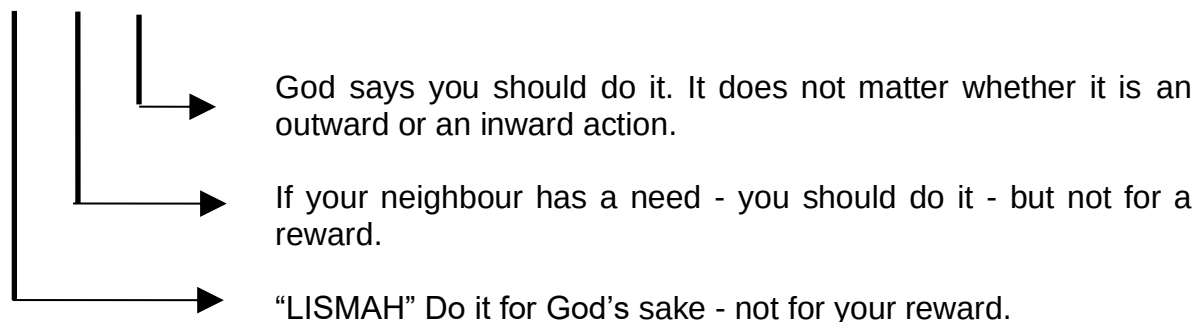
The Law is Gospel : Read Psalm 119.

"MITZVAH" = Law, Commandment, Lawyer. Regarded as the "wedding ring" between God Almighty and Man (The Jewish Nation)

LEGALISM is different from OBEDIENCE



OBEDIENCE



Terminology

- a) Torah = Teaching (Moreh = a teacher) In the first instance the Word refers to the five books of Moses. In the wider sense it stands for the whole revelation of God - "The Word of God."
- b) Mitzwah = Commandment, Ordinance, "Law."
- c) Halakah = "Guidance" from the verb Halakah "to walk." Is used for commandments the content of which can be measured, Gives answers to questions like : How much/little ? What ? When ? Where ? The quantity.
- d) Haggadah = "Narration", from the verb Haggid, "to tell." It is used for material which is not Halakah, like history, prophecy, hymns, ethics, etc. It gives the background of the commandments, the motivation, the inner aspect, and the answers the question Why ? The quality.

Questions :

- 1. What is "Halakah" and what is "Haggadah" in Numbers 15:38 ff.?
- 2. What is the most important - "Halakah" or "Haggadah"?
- 3. When was Israel born as a people?
- 4. What makes them a "Holy" people?
- 5. What is the summing up and the motivation in Numbers 15:38 ff?
- 6. What is the first commandment, and what is the first thing written on the tablets of the covenant (Ex. 20)?
- 7. What does this have to say about the relationship between "Law" and "Gospel"?
- 8. Obedience and Legalism - what is the difference?
- 9. Refer to Ex. 31:18 - 34:10. In the Jewish tradition Ex.32 is regarded as the most serious version of the "fall." In what way can it be understood as more serious than the "fall" in Gen. 3.?
- 10. In Ex.32:10 God threatens to put an end to the people and start again with Moses as the beginning of a "New Israel." Do you recognise similar situations from other bible texts ? How does Moses react to this great appointment?
- 11. In Ex.33:12 Moses utters some prayers. What answer does he get?
- 12. What does this say on the theme "the Law as Gospel"?

THE GOSPEL AND THE LAW

INTRODUCTION

Many Christians are taught that the “OLD Testament” is the “Testament of the Law” and that the “New Testament” is the “Testament of Grace.” *Well this is because many Christians are very lazy and never try to search out the Scriptures for themselves.*

If you want to understand the Scriptures fully, a person must have an inquiring mind and be prepared to closely examine the Scriptures - FOR THEMSELVES and then put them into practise in their lives.

For example, I make the following challenging statement : The Gospel (Grace) came before the Law. Many would automatically disagree with me, because of what they have been told by others - not what they have searched out in the Scriptures for themselves.

I give you the proof below for your consideration:

- In the first 10 chapters of Genesis we have “creation”, the “fall” Noah and the early prophets - who lived their lives in direct communication with God - before the Law was given to Moses in Exodus chapter 20. They lived by the “Grace” of God - not under the “Law.”
- In Gen. 11, we have the birth, marriage and calling of Abraham by God, to separate himself from his people and follow God’s instructions. Abraham’s obedience was judged by God to be as righteousness. Abraham lived by the “Grace” of God - not under the Law.
- In Gen. 32:28 God changes the name of Jacob to “Israel” and makes a promise with him. This promise was made through the “Grace of God” - not through the “Law” of God.
- In Exodus 1:9 is the first time that the Jews are called “a people of God.”
- The “Passover” in Egypt - where the angel of death passed-over the houses on which the sacrificial blood of a lamb had been placed, was by “the Grace of God” - not under the “Law of God.”
- The 10 miracles of God before the Pharaoh of Egypt - the parting of the Red Sea were all under the “Grace of God” - not under the “Law of God.”

So we have some pretty special events which happened before God gave the Law to Moses (the first time).

The Festival of Weeks (PENTECOST) [SHAVOOTH]

On the 49th day after the Passover, the people of Israel arrived at the foot of Mt. Sinai (first day of the third month). On the 50th day God gave the Torah (the tablets) to Moses - to complete the Passover.

In Exodus 19:1-20 God Almighty descends down from Heaven to the mountain and speaks to Moses.

In the King James version - Exodus 20 :18 reads : *“Now all the people witnessed the thunders, the lightning flashes, the sound of the trumpet, and the mountain smoking; and when the people saw it, they trembled and stood afar off.”*

A more literal translation is as follows : [*“And the people saw the different voices of God, coming out of the mouthpiece of God, like Tongues of Fire, resting onto each and every one of the Jews, to allow each one to understand God’s Word.”*]

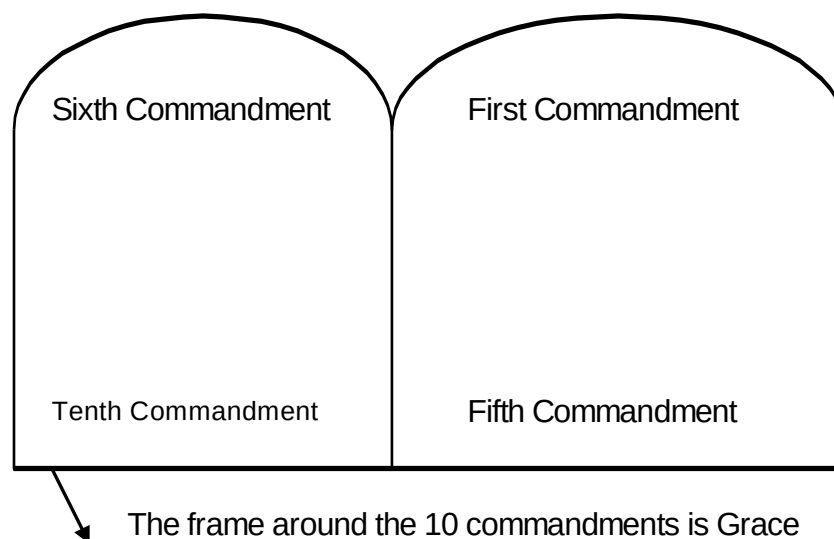
In Exodus 20:18 The people heard the different Voices of God and saw Tongues of Fire coming out of the mountain.

- KOLOTH = Different Voices
- LAPIDIM = Tongues of Fire

This is the same phenomenon that the people saw and experienced in Acts Chapter 2, when God sent His Holy Spirit to the people in the upper room. God was preparing the Word for all nations even at the time of Mt. Sinai. - when the Law was given to Moses.

This is really summed up in Numbers 15:38: *“I AM the Lord your God, which brought you out of the land of Egypt.”* These words tell us that God [I AM] brought all nations out of the land of Egypt (sin).

Let us look carefully at the Tablets of the 10 commandments and see what we can learn from them.



Don't forget Hebrew is written from right to left.

The first word of the 10 Commandments is ANOKEE. = I AM the Lord. This is counted as the first commandment (ANOKHI) as this is the first action done by God for Man and is the authority for the remaining Words (not commandments).

- The First commandment influences all the other commandments.
- The last commandment deals with the sin of the heart.
- This is the Sermon on the mount already - as a commentary of the Covenant.

JESUS AND THE LAW

According to John 1:17 there is a positive link between Law and Grace. Law is the Gospel - not its opposite, or contrast. Actually it is a continuity, which is a reality of the situation of the Word.

Rom. 10:4 states that "Christ is the end of the Law." Does this mean the end of the Old Covenant? No. This is not true, because the Law is part of God's Word and Jesus is not the end of God's Word.

Matt. 5:17-18 says: *"Do not think I came to destroy the Law or the Prophets. I did not come to destroy but to fulfil. For assuredly I say unto you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled."*

What does Jesus mean here? In Rom 10:4 we have the statement that Christ is the end of the Law - but in Matthew it says that Jesus did not come to destroy the Law or to remove it until all is fulfilled.

We have seen Moses and the Law - Jesus and Grace. But we have also seen that the Law is Grace - so now we really have a problem !!! How can this be???

LAW AND GRACE - ACCORDING TO JOHN 1:17

John 1:17 says : (King James Version)

"For the Law was given through Moses, but grace and truth came through Jesus Christ."

(Amplified Version)

"For while the Law was given through Moses, grace - unearned, undeserved favour and spiritual blessing - and truth came through Jesus Christ."

The "classical" interpretation understands the relation between "Law" and "Moses" on the one hand and "Grace and Truth" on the other, as a contrast.

There is a problem to this interpretation : God is the subject of both the "Law" ("was given, that is, by God) and "Grace."

If the two are to be seen as contrasts, then does not God contradict Himself? The use of the concept of "Law" is positive in the rest of the Gospel of John. The word "law" is closely related to "the word" in the beginning, which opens up the whole chapter, compare also John 10:34.

Please note that there is no "but" between the two half verses of John 1:17 in the original Greek text. It should be a comma or a colon. Consequently the classical approach to this verse has to be doubted.

The word used for "law" is NOMUS, the word used for "Word" is LOGOS. This word is used to imply *"a continuous process" in Hebrew.*

Question: Why does Apostle John use precisely the expression "grace and truth" in connection with Jesus?

The way the rabbis and Rabbinic scholars quoted from the Holy Scriptures was by taking out a few significant words - this makes it probable that John was referring to the Old Testament text. The expression "Grace and Truth" appears 25 times in the Old Testament, among them is a text that deals with the giving of the "law" through Moses (Ex. 34:6-7) which is one of the most central texts in the Bible and in the Jewish tradition. This text was well known by all Jews and therefore need not be quoted in its complete form - only as its short-form reference. [just like we say John 3:16 and assume everyone knows that verse by heart.]

We will scrutinise these verses and their wider context to discover that John has this event in mind. Remember that John was a Jew and he used the rabbinical method of writing.

"Grace" = "charis" in Greek, and "chesed" in Hebrew.

"Truth" = "aletheia" in Greek and "emeth" in Hebrew.

The basic meaning of these two concepts: The overflowing measure and the exact measure respectively. Synonyms to the two words are "mercy" and "righteousness."

If we try to apply this approach to modern day thinking we have the following example:

The "Law" is like a full glass of wine - completely filled to the top - but not overflowing. The "Grace" is a glass filled to overflowing - on a continuous basis.

Based upon this premise we have to now examine the Scriptures again.

- Is the giving of the "Law" in Ex. 34 to be regarded as a punishment to the nation of Israel - or an act of "grace"?
- Compare with the preceding chapters.
- What happens before the second giving of the "Law"?

The two appearances of the word “Chesed” (grace) in Ex. 34:6-7, one of which refers to the “*Realised*” grace, given to Israel in the wilderness, and the other to the “*Promised*” grace for the future, including also all the nations of the world. Distributed grace and stored grace - kept for the time of the fulfilment of the promises.

- Therefore we can look again at John 1:17 in the light of Ex. 34:6-7 (--- full of grace and truth).
- In the whole section of John 1: 14-18 there are several references to the abovementioned story about the second giving of the “Law” - try to find them.

The key to the true understanding of verse 17 is found in the preceding verse (16), to which it is attached through the word “for.” Verse 17 explains the two appearances of “grace” in verse 16 and refers one to Moses and the second to Jesus Christ.

Thus there is no contrast whatsoever between “Law” and “Grace”, or between Moses and Jesus. Both are God’s servants and instruments, when He gives His grace to the world. [Compare Matthew 17:1 and Revelation 15:3]

Ex. 34:7 (Storing up)- keeping grace for the 1,000’s (for the fulfilment of grace to the Gentiles.) Remember Ex. 32:31-32. and how Moses approached God on behalf of the Nation of Israel.

“Then Moses returned to the Lord and said: “Oh these people have committed a great sin, and have made for themselves a god of gold! Yet now, if you will forgive their sin - but if not, I pray, blot me out of Your Book which you have written.”

Here we see that Moses knew about the “Lamb’s Book of Life - even though there is no reference to it in the Book of Genesis - this may surprise many Christians! When we proceed into chapter 33, things really start to get interesting:

In Chapter 33 Moses starts to reason with the Lord and we have a very interesting situation start to develop. (Ref: verse 12 ...)

“Then Moses said to the Lord, See, You say to me, bring up this people. But You have not let me know whom You will send with me. Yet You have said, I know you by name, and you have found grace (favour) in My sight. Now therefore, I pray, if I have found grace in Your sight, show me Your way, that I might know You and that I might find grace in your sight. And consider that this nation is Your people. And He said: “My presence will go with you, and I will give you rest.” Then he (Moses) said to Him (God Almighty). “If Your Presence does not go with us, do not bring us up from here.” “For how then will it be known that Your people and I have found grace in your sight, except You go with us ? So we shall be separate, Your people and I, from all the people who are upon the face of the earth.”

So the Lord said to Moses, “I will also do this thing that you have spoken; for you have found grace in My sight, and I know you by name.” And he (Moses) said, “Please show me Your glory.”

In this wonderful prayer to the Lord from Moses, there are several things that Moses asks for, on behalf of the Nation of Israel, namely:

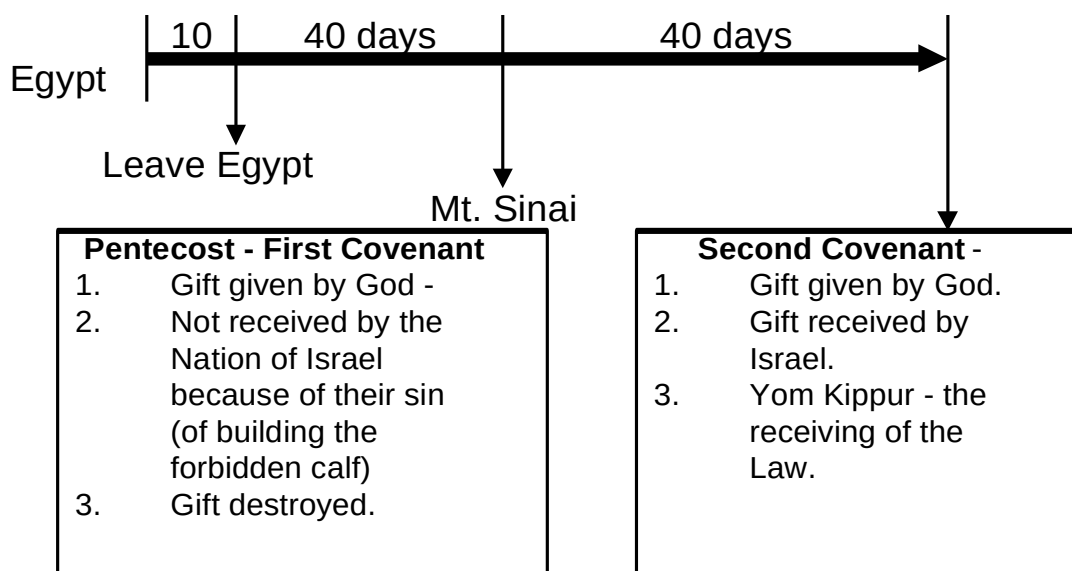
1. Regard this people as Your people;
2. Prove that Moses has found grace in the sight of the Lord;
3. Show me now Your grace (Your ways) to this people;
4. Asks God to go with them - If you (God) don't go with us it is not worth continuing any further.
5. Be "marked out" [WENIFLINU] Derivative of [TEFILLIN] from among all the people that are on the earth.

In all that abovementioned items, the intention of Moses is to pray for things which are for the good of the nation of Israel - God knows the intentions of our heart and hence all of these things he asked for were granted to Moses.

Moses also asks to see the "glory of God." This was a personal request for the sake of Moses himself, and this was not agreed to by God Almighty.

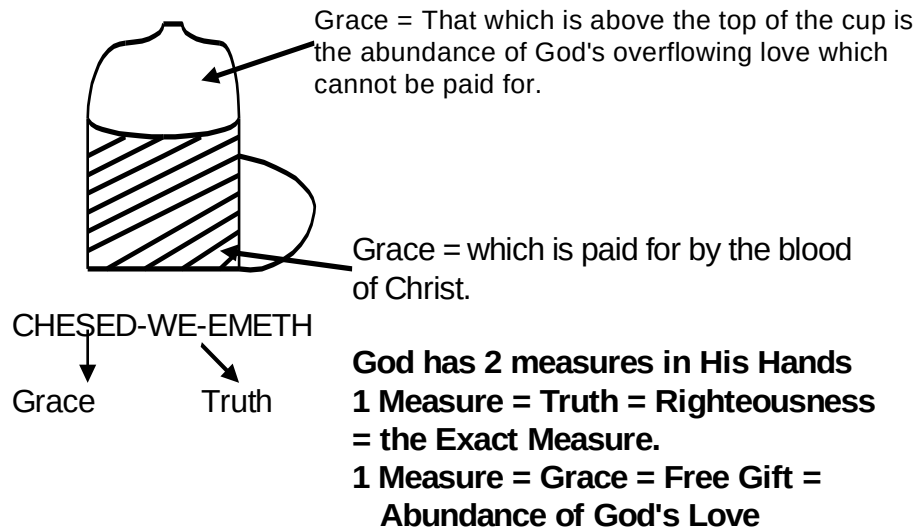
Thus the second set of Tablets of the 10 commandments (Ex. chapter 34) were definitely given to the nation of Israel after the "sin of the calf" (Ex. 32) and were therefore given as "Grace" after their sin.

The second set of Tablets of the 10 Commandments were a "Grace Covenant", not a legalistic law.



TIMEFRAME FOR THE GIVING & RECEIVING OF THE 2 LOTS OF TABLETS

So the difference between Grace and Truth is as per the diagrams below:



In Jonah Chapter 4, Jonah understood the "Grace to other Nations" - he knew about Ex. 34 and the storehouse of grace for the Gentiles.

In Ps. 117 David knew of the Grace towards the gentiles: "Praise ye all the nations for His grace is great towards us (the nations)."

In Ex. 34:6 is the "Grace for Israel." In Ex. 34:7 is the "Grace for the others (the 1,000's - promised for the future and the nations of the world). Refer to Neh. 9:17 in which is the reference to Ex. 34:6-7.

Now back to John 1:14-17. "His Glory"

Moses asked to see "His Glory" and this was refused by God Almighty. In John 1:14 we "see His glory." *"And the Word (Christ) became flesh (human incarnate) and tabernacled - fixed His tent of flesh, lived awhile - among us; and we [actually] saw His Glory - His honour, His majesty; such glory as an only begotten son receives from his father, full of grace (favour, loving kindness) and truth."* HE WAS FULL OF GRACE & TRUTH !!!

In John 1:16 refers to "Grace" upon "Grace." In this text is the fulfilment of the two grace promises from the Lord for all the nations - both the Jews and the Gentiles. John 1:17 is explanatory of Verse 16 - explaining how the grace was given. The fullness of the grace and the truth of the grace were provided through Jesus Christ.

THE VISION IN JOPPA [JAFFA]

ACTS CHAPTER 10

There are some very important things to understand about this portion of Scripture.

1. Simon's house, referred to in this text is still there today, for all to see, so it is clear that this piece of Scripture has real significance for all Jews and Christians.

It must be clearly understood that Jesus never taught His disciples to eat any unclean things - otherwise, they would have been breaking the Law, and we know that Jesus was the only person who did not break the Law.

He came to fulfil the Law - not destroy it. Thus this Scripture has a different meaning. At that time there were two branches of the Pharisees:

- a) Those that followed Hillel - who were lenient to the Gentiles.
- b) Those that followed Shammai - who were very strict towards the Gentiles.

It is believed that both Peter and Paul were of the sect of the Shammai (very strict towards the Gentiles) and that they needed to be released from their "secular views", so that God's plans could be put into practise.

Isn't it interesting that God Almighty has to sometimes do some extra-ordinary things to get our attention, so that we can participate in His plan of things.

There were 4 types of people at the time of Jesus:

- | | | | |
|----|---------------------------------|---|----------------|
| 1) | Jews by birth |] | Part of Israel |
| 2) | Proselyte (Converts to Judaism) |] | Part of Israel |
- A red line descends from the right side of item 2, then turns right to point at 'By Circumcision for men'. Another red line descends from the same point, then turns right to point at 'By Baptism in water for women'.
- 3) Gentiles [God Fearers] - who practised good deeds of the "Law"
Not part.
 - 4) Heathen (Unbelievers) - Pagan Worshippers] of Israel

The requirements for Jews to stop following the Torah was not an issue to be discussed at this time. Jesus did not teach this.!!!

Acts 15:10 Peter makes a statement that Jews cannot keep all of the 613 laws of the Torah. Therefore it is impossible for the proselytes to keep these laws.

When the people in Cornelius' house received the Holy Spirit it meant people in group (3) above were being brought into group (2). People of group 3 who received

the Holy Spirit did not need to have circumcision, but must follow certain rules pertaining to food offered to idols etc. as spelled out in the Epistles and in further chapters of Acts.

When this special event occurred the Jews who were with Peter realised that the prophecies of Isaiah chapter 42:1-6 *were being fulfilled*.

According to Acts 16 we see that Timothy's mother was a Jewess, hence Paul insisted that Timothy should follow the Torah and be circumcised. On the other hand the Jailer and his family, (or Cornelius) were not obliged to be circumcised. We had in fact 2 streams of Christians at that time:

First Stream : Following the Torah, Jesus Christ and circumcision
Second Stream: Following the Torah, Jesus Christ and no circumcision

This was the process of teaching until 49 A.D.

In Acts 21:18 we see that the Jews are still strict with the Law.

1. Paul (a Jew) in keeping with the Law - becomes a Nazarite, makes an offering in the Temple.
2. Gentiles at that time are to keep the decisions of the AD 49 doctrine. Paul is consistent with this idea and is seen to be consistent, even in his writings of the Epistles, (Refer to Galatians).
3. In the History of Josephus - when James is killed (AD 63), all the Jews are distressed that the "Head of the Christians" has been killed. This is recorded as the response of all of the Jews. At the time of James' death Christians were still considered a group within the Jewish faith.
4. So at a time some 30 years after the ascension of Jesus Christ there had not been any split between the Jews and the Christians. God was fulfilling His plan to spread the Word to the Gentiles (through the covenant of Jesus Christ) and for them to become part of His promised Kingdom - right alongside the Jews of the promise of the original covenant, given to Abraham, thence to Moses.

LUTHER AND THE JEWS

(1483-1546)

1. The context of his time - the 16th century.
2. The Jews were in the process of being expelled from Europe.
3. The Jews were continually on the move. For example: since 1431 in Basil Switzerland, Jews were forbidden to live in Switzerland.
4. To guarantee their safety Jews had to pay exorbitant taxes. This was levied from "money-changer's" income.
5. Artisans and shop-owners hated the Jews due to the payment of high interest of their loans & taxes to pay the Landlords and the Princes.

There were also some myths about the Jews at this time:

1. Jews were seen as part of satanic deeds.
2. Jews were accused of killing Christian children to get blood for “mater” (unleavened bread).
3. Jews were accused of poisoning the water wells.
4. Jews were accused of creating the situation which caused the black plague.
5. 1507-1509: Authorities demanded all Jews hand over all copies of the Talmud and their Jewish Prayer Books - which were then destroyed by fire.
6. In 1520, Papal condemnation for their actions. Martin Luther took part in this discussion and it is referred to in his thesis on Genesis on 1535.

Martin Luther was born in 1483 and died in 1546.

In 1501, at the age of 18 years he graduated from University and by 1504 had a PhD as well.

In 1507 he was ordained as a priest and became a lecturer in 1508, writing his main works between 1520 and 1540.

In 1522 he translated the New Testament into the German language. He was a recognised genius and there were many aspects to his life.

There were several honours placed upon him. Heinecker states that his teaching did not much damaged to Germany.

Yetsa harah states that he did a very good translation of the Hebrew text, but with poisonous results for the Jews, due to lack of understanding and due to his constant success and resultant spiritual decline.

In 1510-1511 Luther took the side of the Jews against the local authorities, because it was stupid to try to convert the Jews to Christianity by force. He stated that it must be done with love and gentleness. He also condemned the local authorities for burning the Jewish books.

In 1523 He had to face the courts and answer for his actions. He wrote that Jesus Christ was born a Jew and that the Jews were the “keepers of the Law and of the Prophets.”

As a result of this he was acquitted. The result was that there were two groups among the Jews. Those for Luther and those against Luther.

His edict was translated from German into Spanish, because of the persecution of the Jews in Spain. This document also gave some criticism against the Catholic Church.

(Check Jacob, Rachel and the rock at the well in Genesis)

Between 1535 and 1546 he proclaimed that Christians were now the “real Israel.” Jews are now accursed, unless they convert to Christianity. As a result of this teaching there was much bloodshed.

Jews and Shabbatians (Christians who followed the Shabbat as the Holy Day - not Sunday) were locked into their synagogues and their churches and were burnt alive.

In 1543 he gave his last treatise and it was very anti-semitic. No hope of converting the Jews to Christianity. He became very hateful of the Jews with false accusations against them.

In 1546 Luther gave his last sermon and stated that “Jews are our public enemies - they should have no home amongst us.” This was a sad ending for such a brilliant man. Unfortunately later in his life he became very anti-Jewish.

In 1983 - more than 400 years later, there has been a new treatise coming out of Germany rejecting the anti-Semitic teaching of Martin Luther. In 1994, this doctrine was confirmed in the Evangelical Lutheran Churches in the USA.

CHURCHES & THE STATE OF ISRAEL

Since the time of Christ's Ascension, the Roman Catholic church has maintained its old traditions, without updating anything, hence no acceptance of Jews into the Church since the Papal decisions of 400 A.D. This continued right up until the 1940's.

In 1917 Australians (British Forces) re-conquered (retook) Jerusalem away from the Muslims. Bells rang out in all churches around the world except St. Peters.

In 1948 Israel came into existence - being created in 1 day as per the prophecy. (please ref. Is. 66:8)

“Shall a land be born in one day? Or shall a nation be brought forth in a moment? For as soon as Zion was in labour, she brought forth her children.”

The Note in the Amplified Bible reads as follows : Quote: *“Never in the history of the world had such a thing happened before, but God keeps His word. As definitely as foretold in Ezekiel 37:21,22 and 38:10,11, Israel became a recognised nation, actually “born in a day.”*

After being away from their homeland for almost 2,000 years, the Jews were given a national homeland in Palestine by the Balfour Declaration in November, 1917. In 1922 the League of Nations gave Great Britain the mandate over Palestine. On May 14, 1948 Great Britain withdrew her mandate, and immediately Israel was declared a sovereign state, and her growth and importance among nations became astonishing” - unquote.

The Protestant churches were free from many of the objections of the Catholic Church to the “Zionists” returning to Israel. This has resulted in the following:

- Return of Israel (the Promised Land) to the Jews in 1948
- Return of Israel to the Judaic way of life (except the sacrifices on the temple site - which could now easily happen⁹). It is interesting to note that you don't need to rebuild the temple to commence to use the site to institute religious sacrifices. David performed these sacrifices on the site of the temple in Jerusalem for many years until his death. The temple was not built on the site

⁹ This did take place in 2015

until Solomon - David's son ascended the throne after David's death some 40 years after the first sacrifices were performed on the site.)

In the main, Protestant churches promote their followers to read and study the Old Testament and to learn from it. Until quite recently the Catholic church followers were dissuaded from reading of the Scriptures - both old & new testaments. However, changes in the Catholic churches occurred from Pope Paul 23, who initiated the following major steps forward:

- Recognition of Israel and the Jews rights to live there
- Recognition that the Jewish nation was not responsible for the killing of Jesus - it was only the members of the Sanhedrin who were responsible.

Unfortunately, other changes happened which were not so encouraging :

- In 1948, the "World Council of Churches" - made changes in Anti-Jewish doctrine - more anti-Semitic doctrines - developed a political line - pro Palestinian stand - supporting terrorists - strong anti-Israel stand.
- In 1991, the "World Council of Churches" - in Canberra passed a resolution - pro Palestinian - pro Saddam Hussain - Against Israel. We see what Saddam Hussain has done since that time, and that is not the sign of a "Godly man" - not one to be openly supported by the "Mainline churches." This is in fact churches supporting Muslims against Jews - which is contrary to all Christian teaching.
- Many of you will be surprised to know that the "mainline churches do not support a Jewish state - despite the prophecy that God would create such a state. Does this mean that the mainline churches are opposing God's plans? Remember what Gamaliel said to the Sanhedrin in Acts?
- Evangelical Churches - Most support a pro-Zionist approach - as a prelude to the second coming of Jesus Christ.

The following timeframe of events may be of interest to most readers:

- In 1967 Israel took over all Holy Places - Catholics did a backflip on demands for Holy Sites
- Greek Bishop found guilty of smuggling arms for the PLO.
- Changes from Bishops and Bishops Conferences - as detailed below:
- 1964, 1975, 1985 - Documents about relationships with Israel - but no religious significance for the Christians.
- Covenant between God and Israel, NOT REVOKED.
- 1987 - Meeting at the Vatican - Refusal to accept the State of Israel as a nation (Diplomatic reasons - not theological reasons)
- 1991 - Peace process began - Catholics left out of the dialogue

- 1992 - Many countries commence negotiations to establish diplomatic relations with Israel - but no changes to the location of their embassies.
- 1993 - Orthodox churches also asked for diplomatic recognition.
- 1994 - Catholic church establishes diplomatic relations with Israel.
- 1994 - All concessions given to the Catholic church, also given to all other church denominations.
- **Present dialogue is exciting to the evangelical churches.**
- **2015 – The first sacrificial lambs for the Passover are killed outside of Jerusalem and the first Passover Feast is held in Jerusalem since 70 AD.**
- **2016 – The Sanhedrin appoints its first High Priest since 70 AD**
- **2017 – The Knesset (Jewish Parliament) passes a law which recognizes that Messianic Jews have the same legal rights in Israel as Orthodox Jews.**
- **2017 – The High Priest invites the President of Iran to rebuild the Temple, just like his forefathers did.**
- **2018 – The Jewish nation celebrates the 70th Anniversary of the state of Israel with a mass meeting on the Temple Mount.**
- **2018 – The USA announces it will move its embassy to Jerusalem, confirming Jerusalem as the capital of Israel.**

DOWN FROM THE MOUNTAINS - BACK INTO THE VALLEYS

[Is. 2:1-5]

The mountain of the Lord~~ [ZION] *“This is what Isaiah, son of Amos saw concerning Judah and Jerusalem: In the last days the mountain of the Lord’s temple will be established as chief among the mountains; it will be raised above the hills, and all the nations will stream to it. Many peoples will come and say, “Come let us go up to the mountain of the Lord to the house of Jacob. He will teach us his ways, so that we may walk in his paths.” The law will go out from Zion, the word of the Lord from Jerusalem. He will judge between the nations and will settle disputes for many peoples. They will beat their swords into plough-shears and their spears into pruning hooks. Nations will not take up sword against nations, nor will they train for war anymore. Come, oh house of Jacob, let us walk in the light of the Lord.”*

In God’s geography, Jerusalem is the highest religious peak on the earth. On the peaks we experience dizzy feelings, thin air, spiritual thin air, >>> no reference to religious situations of the valleys. Unfortunately we must be ready to go back and cope with the situations of the valleys. We love to be on the peaks with the Lord, but we must also be able to cope with the valleys.

There are some examples of this in the Scriptures for us to use as models for us in times of trials and temptations.

Abraham	(Mountain Experience) Offering Isaac	(Valley Experience) Death of Sarah
Moses	(Mountain Experience) 1st. Law from God	(Valley Experience) Destruction of the tablets so that the nation of Israel would not be destroyed.
Isaiah	(Mountain Experience) Baal versus God Almighty	(Valley Experience) Jezebel threatens to kill him
Jesus Christ	(Mountain Experience) Mt. Transfiguration	(Valley Experience) Jesus said not to reveal what they had seen until after the resurrection. Matt. 17:9 (Valley revelation)

Now let's go back to that old question of "Law" and "Grace" - which seems so hard for many Christians today.

In Jeremiah chapter 31 there is a reference to a "new covenant"- but this is only part of an "eternal covenant" made by God with mankind.

Paul had to keep reminding us that we are saved by grace and we need not go back into the Old Testament Covenant for our rituals of religion. (Gal. 5:1-2).

Unfortunately, this has not been the teaching of the church - all the time. The concept at the fourth century was as below :

Grace → Law. Law = slavery = Yoke = Excludes grace

This was the "classical teaching" in the churches after the fourth century and is scripturally wrong.

But we know that John 1:1 states that Grace = (Law) Grace. Thus we have Grace upon Grace, as already explained previously in this book..

Christ was born and circumcised - once for all time.
 Christ lived His life on earth as an example for us - once for all time.
 Christ died on the cross for our sins and was raised up on the third day and ascended into Heaven - to open the way for us - once and for all time.
 We need nothing else - it is all a free gift for all time!

When we examine Acts chapters 9 & 15 we see that there were 4 types of people at the time of the First Generation Church:

- a) Jews by birth
- b) Proselytes - converts to Judaism
- c) God Fearing Non-Jews
- d) Heathens - people who worshipped other gods (idol worshippers)

In the previous texts we also saw that it was agreed that the persons of (c) & (d) above were not to be circumcised, if they accepted Jesus Christ as their personal Saviour. (in accordance with the decision of the 49 AD assembly in Jerusalem.)

In Gal. 1:1 we see that Paul states that he is called to be an "Apostle to the Gentiles" and he is in fact talking to the Gentiles in this book.

In Gal. 3:14 Paul writes: *"He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Jesus Christ, so that by faith we might receive the promise of the Spirit."* This is the confirmation of the promise given in Gen. 12:3.

In Gal. 3:15-18 we have the bringing together of the Law and the Promise.

"Brothers, let me take an example from everyday life. Just as no-one can set aside, or add to, a human covenant, (a will) that has been duly established, so it is in this case, The promises were spoken to Abraham and to his seed. The Scripture does not say "and to seeds" meaning many people, but "and to your seed"(singular) meaning one person, who is Christ.

What I mean is this: the law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise. For if the inheritance depends upon the law, then it no longer depends upon the promise, but God in His Grace gave it to Abraham through a promise."

JESUS AND THE GREAT COMMISSION [MATT. 28:16-20]

Matthew 28:16-20 is referred to as the "Great Commission", spoken by Jesus Christ Himself.

"Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. When they saw Him, they worshipped Him: but some of them doubted. Then Jesus came to them and said, "All authority in heaven and on earth has been given to Me. Therefore go and make disciples of all nations, baptizing them in the name of the Father, and the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

- ⇒ Even though they were obedient and came to the mountain - just as Jesus had told them to do - and He did appear there to them - just as He promised them He would - some of them still doubted Him!
- ⇒ It is no wonder that He told them that if they saw miracles they still would not believe.

Question	Answer
Where did Jesus give this commandment?	In Israel.
To whom did Jesus give this commandment?	To His Jewish followers - (not one Gentile amongst them.)

- ⇒ In 2. Cor. 5:20 Paul said that we have to be “Ambassadors for Christ” - to be His representatives - to be examples for Him, teaching others by our examples of Christ-like behaviour - to prove that Christ is being manifested in and through us. (The precious treasure in earthen vessels).
- ⇒ Jesus came into the world to save all those who are oppressed by the devil, to heal the sick, to make the lame to walk, to make the blind to see, to set the captives free.
- ⇒ Jesus was born of Jewish parents - of the direct root of Jesse.
- ⇒ He was a Nazaret.
- ⇒ He was circumcised on the eighth day, according to Law of Moses.
- ⇒ He studied the Torah and obtained His Bar-mitzvah in Jerusalem at the age of thirteen, and it is recorded that the Scribes and Pharisees were amazed at His knowledge and understanding of the Scriptures.
- ⇒ Jesus was baptised by John in the River Jordan, to fulfil all righteousness.
- ⇒ He received the Holy Spirit after His baptism.
- ⇒ He commenced His earthly ministry at the age of thirty, as per the requirements of Numbers 4:3. and Luke 4: 14-15. *“Jesus returned in the power of the Spirit, and news about Him spread through the whole countryside. he taught in their synagogues, and everyone praised Him.”*

Question	Answer
Where did He teach? Was it the Baptist Church, the Catholic Church, the Bethel Church? Was it in any church?	No ! He was teaching in the Jewish synagogues - teaching Jews about the Law and about Grace - with authority.

- ⇒ Verse 16 : *“He went to Nazareth, where He was brought up, and on the Sabbath day He went into the synagogue, as was His custom. And he stood up to read. The scroll of the Prophet Isaiah was handed to Him. Unrolling it, He found the place where it is written: Is. 61:1-2] [He read as the Cantor in the synagogue - probably to music]*

"The Spirit of the Lord is upon Me, because he has anointed Me, to preach good news to the poor. He has sent Me to proclaim relief to the captives, and recovery of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord."

- ⇒ Jesus came to do these things, not to break the tie between the Jew and the Gentile, but to make a tie, or bridge, between God Almighty and all of mankind.
- ⇒ He said that He was the vine and that we are the branches. That we are grafted into the vine (John 15:1-14). When Jesus quoted this reference He was referring to Ps. 80:8. *"Thou has brought a vine out of Egypt: thou hast cast out the heathen and planted it."* [The vine is the nation of Israel - the chosen nation.] This is confirmed in Is. 5:7: *"For the vineyard of the Lord Almighty is the House of Israel, and the men of Judah are the garden of His delight. And He looked for justice, but saw bloodshed, for righteousness, but heard cries of distress."*
- ⇒ We are grafted into the vine through Jesus Christ. ISRAEL IS NOT CUT OFF!
- ⇒ We are sustained by the food from the roots of the vine (the Word of God).
- ⇒ We grow alongside the other parts of the plant!
- ⇒ We do not replace the plant which is already growing! (Romans 11:1-5) Only parts of the plant which does not bear fruit will be cut off and burned. (This is from the existing plant and from the grafted part as well).
- ⇒ In reading this book, I hope that you have been challenged to question our "traditional teachings", to look at the Scriptures, through the men who wrote them, at a time and place in the history and culture of Israel.
- ⇒ Jesus said that He did not come to abolish the Law - but to fulfil the Law. Therefore, we should not try to forget the divine wisdom, teaching and example of the Law.
- ⇒ Paul has told us that God Almighty has not cast away his people, which He knew from the beginning. Even so then, at this present time there is also a remnant, according to the election of grace.
- ⇒ We, as Christians, have a responsibility to preach and teach the Scriptures "AS IT IS WRITTEN" - not according to biased traditionalism, sent down to us through the hatred of the ages, sometimes in direct contradiction to God's Holy Word.
- ⇒ As we complete this study let us resolve to learn to examine God's Word more closely, pray for the Holy Spirit TO LEAD US INTO ALL TRUTH, as is promised in the Scriptures and fulfil the commandments of Jesus Christ to the

100 % limits. *"Ye shall be my disciples, if you love one another, as I have loved You."*

- ⇒ We will walk all together, we will walk side by side. We will walk all together, we will walk side by side.
And together all unity will one day be restored, and they'll know we are Christians by our love, by our love, Yes, they'll know we are Christians by our love.
- ⇒ Can you put aside you preconceived ideas and prejudices and make a commitment to become a "Christian of the 20th century?" One who will not agree with anything, unless you have first verified it is the Scriptures for yourselves and had it confirmed by the Holy Spirit in your hearts.
- ⇒ As we move into the next century (21st century) let us become excited at the return of our Lord - soon to be here amongst us.
- ⇒ Are you ready for His return?

POLITICAL ANALYSIS OF THE PRESENT PEACE PROCESS IN THE MIDDLE EAST ~ [AS AT EARLY MAY, 1995]

- In 1991 - Madrid Peace Process - established the Madrid mechanism - resulted in a freeze in negotiations with Syria and Lebanon.
- Then in 1992 there followed the Gulf War, using conventional weapons and Scud missiles - remember the World Council of Churches gave their support to Saddam Hussain - look what was the result of this.
- In 1992 the Peace process commenced again after the Gulf War. The next war will be devastating for the whole area. This resulted in detente ~ a broad understanding of basic issues.
- The Arab nations came to the realisation that Islamic Fundamentalism is the greatest enemy of the Arab states - not Israel any longer.

As a result of the war, thousands of workers became refugees and fled for their lives from their present locations and were displaced.

- 800,000 Yemenis working in Saudi Arabia fled into Jordan.
- 400,000 Egyptians working in Iraq fled into Jordan.
- 500,000 Palestinians working in Arab states fled into Jordan.

Unfortunately the "western countries" did not really care about these refugees and did very little to help them. Future negotiations for the area must address the following issues:

- Arms Control
- The Environment
- Refugees

The negotiations must involve Israel - otherwise the negotiations will fail. Why? Because the Bible says so!

(Is. 66: 10-14) *“Rejoice with Jerusalem, and be glad for her, all you who love her; rejoice for her, all you who mourn over her; that you may nurse and be satisfied from her consoling breasts; that you may drink deeply and be delighted with the abundance and brightness of her glory. For thus says the Lord, Behold I will extend peace to her like a river, and the glory of the nations like an overflowing stream; then you shall be nursed, you shall be carried on her hip, and be trotted on her [God’s maternal] knees.” As one whom his mother comforts, so will I comfort you; you shall be comforted in Jerusalem. When you see this your heart shall rejoice, your bones shall flourish like green and tender grass, and the powerful hand of the Lord shall be revealed and made known to be with His servants, and His indignation to be against His enemies.”*

The Madrid negotiations were 2 track negotiations with the PLO and with Syria. There has been much progress in the multi-track negotiations - less progress in the bilateral track negotiations because of the different issues with the PLO - vis a vis Jordan and its involvement in the peace process and the more general issues of the Palestinian state.

There is also the major water problem with Jordan resulting from the damming of the Jordan River and the reduced water flows into Israel.

The problems with Syria are several major issues, namely:

1. Withdrawal from Syrian Territory
2. How much is Israel prepared to give back
3. When will this occur
4. Normalisation of all diplomatic and economic relations in the region
5. Lebanon - seen as a “Syrian Protectorate” no withdrawal from Lebanon until the Syrian issues are completed.

In 1992 the Israeli Government under Rabin changed the priorities of the peace negotiations. He wanted a new Israeli economy - to allow for the integration of all Jews returning home from overseas.

This was followed by requests from many areas to freeze the infrastructural developments within Israel itself [CAMP DAVID AGREEMENTS]

The concept was for 5 year agreements --> the PLO to govern themselves - then final discussions. Formal talks in the USA between Israel and PLO were not successful.

Non-formal talks in Oslo between Israel and PLO professors were successful. To show good faith Israel was asked to withdraw from the Gaza Strip and from Jericho - (secret negotiations). These occurred between July 1993 and August 1993 and was signed by the PLO top brass - not by Arafat.

On 13/9/93 USA issued the Declaration of Principles [DOP] - not a peace treaty. July 1994 - PLO to commence governing Gaza & Jericho - their ability to govern is questioned.

Early empowerment was given to the PLO in July, 1995 for the management and responsibility of the Works & Services.

To understand things a little better, let us look at the Geographic's a little closer and see how peace agreement could affect this whole entire area..

The West Bank is approximately 5,600 square Kilometres in size - deeply connected with Jerusalem - "the land of our Fathers" - containing many Holy Sites, therefore containing problems.

Israel ---> Jordan Peace Accord was initiated one day after the signing of the Israel - PLO Agreement (July 1994) and was signed in October 1994.

Israel ---> Egypt Agreement [Government to Government] - not people to people agreement - therefore it may not be honoured by the people on both sides.

Israel ---> Jordan Agreement [Government to Government] - not people to people agreement - therefore it may not be honoured by the people on both sides - not fully implemented yet.

Israel ---> Morocco Agreement (Offices of Interest) - preparing for the recognition of Israel as a nation.

Israel --->	Libya		Nothing
Israel --->	Sultanate of Oman		Initial discussions towards
Israel --->	Indonesia		Normalisation of Diplomatic Relations
Israel --->	Malaysia		Nothing

Of all the Muslim states who have recognised Israel, or are in the process of recognition, it is clearly apparent that the Islamic Republic of Pakistan - a country who has publicly declared that it will destroy Israel, has not taken any steps towards diplomatic recognition of Israel as a nation.

This will cause Pakistan to be destroyed as a nation later - because God is faithful to his Word. Those who pray for peace in Jerusalem God has promised He will bless. Those who want war in Jerusalem (**who curse Israel**) - God Almighty has promised He will curse, **and a nation cursed by God is always destroyed**.

At the present time (1995), 1 in every 7 Jews living in Israel were not there 5 years ago. The promise of the prophecy for the Jews returning from all countries where they had been dispersed in coming true - right before our eyes - if we only open them and recognise what is happening.

Unfortunately all this changed when the Prime Minister was assassinated later on in 1995 and the country went into mourning. Whether the peace process continues - on schedule - or is delayed - or stops - only history will tell.

APPENDIX 1: CELEBRATING PASSOVER

Pesach Celebrating Passover? PESACH (PEH-sahkh)

פֶּסַח
TO LEAP OVER
SHOW MERCY

Thousands of years ago, the Jewish people were commanded to keep the Passover to remind them that God has freed them from slavery in Egypt. Yeshua (Jesus) himself celebrated the Passover and we can understand more about His teaching as we discover and celebrate the Passover ourselves.

Haggadah תַּגִּידָה

(Hah-gah-DAH) TELLING

At your place setting you have a booklet called a Haggadah (תַּגִּידָה *telling*). For the Gentile, this word is a mouthful; for the Jewish person it is what Grandpa pulled out, dusted off and read every year at Pesach. It is from the word used in Exodus 13:8



On that day tell your son,
'I do this because of what the LORD did for me
when I came out of Egypt.'

We also find the same thought in 1 Corinthians 11:26

"For whenever you eat this bread and drink this cup,
you proclaim the Lord's death until he comes."

This is a festive celebration. For both children and adults
It is filled with seeing, hearing, smelling, tasting and touching.

So enjoy!





Kadeish קַדִּישׁ (KAH-daysh) BEING HOLY, SANCTIFICATION

In the seven Feasts of the Lord, of which the Feast of Passover is the first, God has given mankind a clear prophetic outline of His complete work of redemption from sin through the Messiah. Yeshua, fulfilled the four spring Feasts in Jerusalem among the Jewish people when He came the first time. The remaining three fall Feasts will also be fulfilled by Yeshua in Jerusalem among the Jewish people, at His second coming. The spring Feasts carry end times significances as well with parts still waiting to be fulfilled. Passover is not only chronologically the first of the Feasts; it is also the first in matter of importance, as it constitutes the foundation upon which all the others are built.

We begin our Messianic Passover by praising God for this festival of freedom from sin in Yeshua and for this special time with family and friends. This prayer sets apart, of sanctifies, the meal as a memorial to our redemption by God.



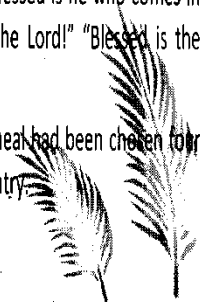
Yeshua Ha Mashiach יֵשׁוּעַ הַמָּשִׁיחַ
(Ye-SHOO-ah ha-mah-SHEE-akh)

JESUS CHRIST THE MESSIAH, rode a donkey into Jerusalem (Zec 9:9) to the words inspired by Psalm 118:25-26

"Hosanna!" "Blessed is he who comes in the name of the Lord!" "Blessed is the

King of Israel!" (John 12:13b)

Exodus 12 tells us that the lamb for the meal had been chosen four days earlier, on the day of His Triumphal entry.



The observance of Passover is based on requirements specified more than 3400 years ago in the Torah, the five books of Moses (particularly in Exodus 12; Leviticus 23:4-8; Numbers 28:16-25; Deuteronomy 16:1-8) and in Jewish tradition (the Mishnah and Talmud).



The Passover Seder has varied little in essentials for many centuries. To preserve the knowledge of traditional practices, a written outline was completed about 220AD in the first part of the Talmud known as the Mishnah. Recorded here are the memories of Pesach as observed before 70AD when the Temple was destroyed and sacrifices could no longer be offered.



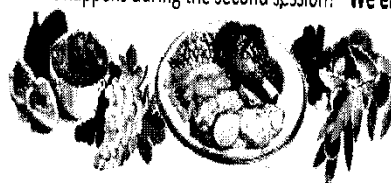
The special meal for the Pesach is called the "seder" which means "order". There is a set order for all the things done during this meal. The seder as described in the Mishnah is much like the one practiced today in Jewish homes.

Yeshua Himself observed the Pesach throughout His life on earth. Many of the prayers and blessings of this liturgy were known to Him. As we repeat them in Hebrew we may hear sounds similar to those that were on his lips and will praise the Father in phrases our Lord Himself used.



This Messianic seder is divided into three sections. During the first session, we retrace the story of freedom for the Jewish people from slavery in Egypt. The last session we will be reminded of our freedom from sin in Yeshua and look forward to the day when He will come back to claim His people.

What happens during the second session? We eat!



The Seder Table

These items are on the seder plate:

Zroa

(z-ROH-ah)

זרוע

ARM



A *lamb's shank bone* reminds us of the special lamb brought to the temple in Jerusalem on Pesach as an offering to God; it represents the Passover lamb that was slain.

This bone also reminds us of Deuteronomy 26:8a

So the LORD brought us out of Egypt
with a mighty hand and an outstretched arm...

"Tell the whole community of Israel
That on the tenth day of this month each man
is to take a lamb for his family,
one for each household,"
(Exodus 12:3)



"Take care of them
until the fourteenth
day of the month, when all the people of the
community of Israel must slaughter them at
twilight. Then they are to take some of the
blood and put it on the sides and tops of the
door frames of the houses where they eat
the lambs. That same night they are to eat
the meat roasted over the fire, along with
bitter herbs, and bread made without
yeast." (Exodus 12:6-8)



"This is how you are to eat it:
With your cloak tucked into your belt,
Your sandals on your feet
and your staff in your hand.
Eat it in haste; it is the LORD'S Passover."
(Exodus 12:11)

"It must be eaten inside one house;
Take none of the meat outside the house,
Do not break any of the bones."
(Exodus 12:46)

The lamb bone also reminds us of Yeshua, who was called "the Lamb
which takes away the sin of the world." When, by faith, we apply his
blood to our hearts, God's hand of judgment passes over our sins
and we are saved.

These things happened so that the scripture would be fulfilled: "Not
one of his bones will be broken"
(John 19:36)



The next day John saw Yeshua coming toward him
And said, "Look, the Lamb of God, who takes
Away the sin of the world!"
(John 1:29)

Christ, our Passover lamb, has been sacrificed.
Therefore let us keep the Festival.
(1 Corinthians 5:7b-8a)



הדלקת הנרות Hadlaqat Ha-Neirot (hahd-lah-KAHT neh-ROHT)

LIGHTING THE FESTIVAL CANDLES

Leader: And God said, "Let there Be light" and God saw that the light was good.

A mother at each table stands and lights the candles reciting the following blessing:

"Baruch atah Adonai Eloheinu Melech ha-olam asher kidshanu bidevaro uvishmo anakhnu madlikim haneyrot shel yom tov."



"Blessed are You O Lord our God, King of the Universe, who has set us apart by Your hand and in whose name we light the festival lights."

Prayer: Heavenly Father we thank you for the light of creation and for Yeshua, the light of the world, the light of our redemption and the one who gives light everyone who comes into the world.

Introduction

Everybody reads:

"The Lord spoke to Moses saying, "These are the appointed times of the Lord, holy convocations which you shall proclaim at the times appointed for them. In the first month, on the fourteenth day of the month at twilight is the Lord's Passover." (Leviticus 23:1, 3, 5)



"Now this day will be a memorial to you and you shall celebrate it as a feast to the Lord; throughout your generations you are to celebrate it as a permanent ordinance, and you shall observe this event as an ordinance for you and your children forever. It is a Passover sacrifice to the Lord who passed over the houses of the sons of Israel in Egypt when He smote the Egyptians, but spared our homes." (Exodus.12:14, 24&27)

"Now on the first day of the Feast of Unleavened Bread, the disciples came to Yeshua saying, 'Where do you want us to prepare for you to eat the Passover?' And He said, 'Go into the city to a certain man and say to him, 'the teacher says, 'My time is at hand: I am to keep the Passover at your house with my disciples.' And the disciples did as Yeshua had directed and prepared the Passover.'" (Matthew 26:17-19)

When the hour came, Yeshua and his disciples reclined at the table. And He said to them, "I have eagerly desired to eat this Passover with you before I suffer. For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God." (Luke 22:14-26)





Purging of the leaven -

Removal of the yeast

Everybody reads:

"Seven days you shall eat unleavened bread, but on the first day you shall remove loaves from your houses; for whoever eats anything leavened from the first day until the seventh day, that person shall be cut off from Israel" (Exodus 12:15)

"Get rid of the old leaven, so that you may be a new batch of dough, because in reality you are unleavened. For our Pesach lamb, the Messiah has been sacrificed. So let us celebrate the Seder, not with leftover leaven, the leaven of wickedness and evil, but with the matzah of purity and truth." (1 Corinthians 5:7-8)

Leader: *Let us spend a quiet time of reflection removing the leaven (sin) from our hearts.*



SONG - *Create in me a clean heart*

POUR THE FIRST CUP OF WINE:

Kos Kiddush כוס קידוש

(Kohs Ki-DUSH) THE CUP OF SANCTIFICATION

Leader: This is the cup of sanctification. We have been set apart by God for His purposes.

This cup is a symbol of joy. Let us drink this and be reminded of the joy which is ours as a result of our salvation. Yeshua has brought us out of Egypt into His kingdom. From now on we do this in memory of Him.



As part of a Jewish wedding ceremony, at the betrothal (or the engagement), the couple drink of the cup of sanctification. The groom holds the cup out to her. If she takes it, she is saying, "I do" to him. The bride is now sanctified, set apart, and betrothed. The groom tells her that he will not drink it with her again until their wedding day.

At the Last Supper, Yeshua told his disciples, "For I tell you I will not drink again of the fruit of the vine until I drink it with you in my Father's Kingdom." (Matthew 26:29)

"But you have cleansed yourselves, you have been set apart for God, you have been counted righteous through the power of the Lord Yeshua the Messiah and the Spirit of our God." (1 Corinthians 6:11)

Everybody holds the cup : all recite the following blessings:

"Baruch atah Adonai elohenu Melech ha'olam borai pri hagafen."

"Blessed are You O Lord our God, King of the universe, who creates the fruit of the vine."

"Blessed are You O Lord our God, King of the universe, who has chosen us out of all the people of the world and made us holy through your word. With love you have given us commandments to follow, festivals for rejoicing, holidays for gladness and this Feast of Passover, an anniversary to remember our freedom. You have chosen us with loving kindness and blessed us with your favour."

"Blessed are You O Lord our God, King of the Universe, who has kept us alive, sustained us and enabled us to reach this season."

Everyone lean to the left and drink the first cup:
The Cup of Sanctification.



Netilat Yadayim

(Ne-ti-lat ya-DAI-yim)

נטילת ידים WASHING OF HANDS

*Who may ascend the hill of the Lord?
Who may stand in His holy place?
He who has clean hands and a pure heart.
(Psalm 24:3-4)*



Ancient Jewish tradition required that hands must be washed before dipping food into any liquid and before eating the Passover elements.

Leader: washes hands – a ritual washing. As this is done the leader recites the following blessing

"Baruch atah, Adonai Eloheinu, Melech ha'olam asher kidshanu, b'mitzvotav u'tzivani al netilat yadayim."

"Blessed are You, O Lord our God, King of the Universe, who has sanctified us and instructed us concerning the washing of hands."

The bowl is now passed and each one shares in the hand washing ceremony or go to hand washing location/s.

It is possible that Yeshua washed his disciples' feet at this point of the Seder. Imagine the disciples passing the hand washing bowl from person to person. Then –



*So He rose from the table, removed His outer garments and wrapped a towel around his waist. Then he poured some water into a basin and began to wash the feet of the disciples and wipe them off with the towel wrapped around him.
(John 13:4, 5)*



Karpas

(kahr-PAHS)

כרפס

EATING OF GREENS

We dip the greens (Parsley) twice in salt water.

The parsley is a sign of fruitfulness and of ever renewed hope in the future.

The salt water symbolizes the sweat and tears of a people in bondage.

The Jews were slaves in Egypt and we were all born slaves to sin.

Leader: Let each of us take a sprig of parsley and dip it in the salt water.

Together let us eat the Karpas.





Yachats

(yah-CHATZS)

יָחַצְתָּ

DIVIDE

THE BREAKING OF THE MIDDLE MATZAH – THE AFIKOMEN – THE BREAD OF AFFLICTION.

- ❖ The three pieces of matzah in one napkin represent a unity.
- ❖ They symbolize Abraham, Isaac and Jacob. (In Exodus 3:15 God said that He would be known forever as 'The God of Abraham, Isaac and Jacob')
- ❖ They also symbolize the Father, the Son and the Holy Spirit.
- ❖ The middle one, which is broken, represents Isaac, the son of promise, who was offered up by his father Abraham on the Mountains of Moriah (Genesis 22). More importantly, it represents Yeshua, the Son of God who was offered up by his Father on those same mountains outside Jerusalem.
- ❖ The *Matzah* is made of flour and water without yeast that ferments and sours the dough, just as sin does in our lives and relationships.
- ❖ In the making of *matzah*, after the dough is flattened and before it is baked, it is pierced and striped with a pointed tool to keep it from bubbling under the flame. This reminds us that *He was wounded because of our crimes, crushed because of our sins, and the disciplining that makes us whole fell on him, and by his bruises we are healed* (Isaiah 53:5)
- ❖ *While they were eating, Yeshua took a piece of matzah, made the blessing, broke it, gave it to his disciples and said, "Take, eat, this is my body."* (Matthew 26:26)



Leader takes the middle matzah and breaks it, wrapping one half in a white linen napkin, hiding it until after the meal.

This piece is now called the *Afikomen*, which means "dessert."

The children cover their eyes while the *Afikomen* is hidden.

Once it is hidden, they may open their eyes. They will look for the *Afikomen* later.



- ❖ Yeshua was broken for us
- ❖ His broken body was wrapped in a linen cloth
- ❖ His body was hidden away for a time.

Leader: Holding the other half of the matzah, recites

"Baruch atah Adonai Elohenu Melech ha'olam hamotze lechem min ha'erezt."

"Blessed are You O Lord our God, King of the Universe who brings forth bread from the earth."

"This is the bread of affliction which our forefathers ate in the land of Egypt. Let all who are hungry come and eat; let all who are in need join us as we celebrate this Passover feast."

POUR THE SECOND CUP OF WINE:

THE CUP OF INSTRUCTION

ALSO OFTEN CALLED THE CUP OF JUDGEMENT

When you enter the land that the LORD will give you as he promised, observe this ceremony. And when your children ask you, 'What does this ceremony mean to you?' Then tell them, 'It is the Passover sacrifice to the LORD, who passed over the houses of the Israelites in Egypt and spared our homes when he struck down the Egyptians.' (Exodus 12:25-27a)



Ma Nishtanah

מה נשתנה
THE FOUR QUESTIONS

(Ma Nish-tah-nah)

A child asks the following Questions:

1. Why is this night different from all other nights? On other nights we eat leavened bread. Why, on this night, do we only eat unleavened bread?
2. On other nights we eat all manner of herbs. Why, on this night, do we eat only bitter herbs?
3. On other nights we do not dip vegetables in salt water. Why, on this night do we dip them twice in salt water?
4. On this night, we all recline and lean at the table. Why?

THE RESPONSES

Leader: Holds up the matzah and says:

This is the unleavened bread, which we will eat. Our children have asked, 'What is the reason for it?'

Everybody Responds:

It is because there was not enough time to allow the dough to rise when the Lord our God, blessed be His Name, called them forth, our forefathers, out of the Land of Egypt. He required them to leave with haste. As it is said, 'and they baked the dough which they had brought out of Egypt into cakes of unleavened bread, for it had not become leavened, since they were driven out of Egypt and could not delay, nor had they made provisions for themselves.' (Exodus 12:39)

Leader: Holds up the bitter herbs and says:

These are the bitter herbs, which we will eat. Our children have asked why?

Everybody responds:

It is because the Egyptians made the lives of our fathers in Egypt so bitter and miserable. As it is said, 'and they made their lives bitter with hard labour in bricks and mortar and all kinds of labour in the fields, forcing them to toil long and hard.'

Leader: Holds up the green vegetables and says:

Our children have asked, 'Why do we dip green vegetables twice in salt water?'

Everybody responds:

It is to show how God brought the children of Israel safely across the Red Sea and made them a new nation. The first dip represents Israel going into the sea and coming out unharmed. The second dip represents Pharaoh and his army who tried to follow them and whom God destroyed.

This also symbolises the sweat and tears of a people in bondage.

Leader says:

Our children have asked. Why on this night do we recline and lean at the table?

Everybody responds:

We recline because we are no longer slaves serving task-masters who reclined around the tables. We are now free men and women and we may recline at this table, which is our table of redemption. The pillows are symbols of our freedom.

It is helpful to know that the tables of that time did not look like the famous paintings of Leonardo da Vinci. Instead they were horseshoe shaped and were very close to the ground.

Since there were no chairs people sat on the ground. On Passover, to demonstrate freedom, pillows were placed around the table and Jewish people would recline rather than sit upright.

Yeshua, at the Last Supper, would have reclined upon cushions, leaning on his left elbow.



Maggid
(MAH-ggid)

מגיד

THE STORY OF PASSOVER

The story of the Passover is read:

Exodus 12:1-13; 28-31



The Cup of Plagues

As the participants mention each plague, a drop of wine (the symbol of joy) is flicked from the cup onto a saucer, using the little finger. This is a reminder that the Israelites joy could not be full because of the suffering of the Egyptians, (cruel as they were to the Israelites). There is a feeling of sadness that redemption came through the suffering of others.

Leader: A cup of wine is a symbol of joy but we also remember the great cost by which our redemption was purchased.

Everybody: These are the ten plagues, which the Holy one, Blessed be He, brought upon the Egyptians -

BLOOD! FROGS! LICE! CATTLE BLIGHT!

BOILS! HAIL! LOCUSTS! DARKNESS! FLIES!

SLAYING OF THE FIRST BORN!



Leader: *A far greater price was paid to purchase our redemption from sin - the death of the Messiah!*



It Would Have Been Enough, or We Would Have Been Content.
Comment:

*God always does more than we could ever ask of think.

The Leader reads, and everybody responds with "Dayenu."

If He had rescued us from Egypt, but not punished the Egyptians - Dayenu!

If He had punished the Egyptians, but not destroyed their gods - Dayenu!

If He had destroyed their gods, but not given us their property - Dayenu!

If He had given us their Property, but not opened up the Red Sea for us - Dayenu!

If He had opened up the Red Sea, but not drowned our enemies - Dayenu!

If He had drowned our enemies, but not supplied us with manna in the desert - Dayenu!

If He had fed us manna, but not given us the Sabbath - Dayenu!

If He had given us the Sabbath, but not brought us to Mount Sinai - Dayenu!

If He had brought us to Mount Sinai, but not given us the Torah - Dayenu!

If He had given us the Torah, but not brought us to the land of Promise - Dayenu!

If He had brought us to the Land of Promise, but not built us the Temple - Dayenu!

If He had built us the Temple, but not provided permanent salvation - Dayenu!

Everybody responds: Praise the Lord! God has provided permanent salvation through the sacrifice of our Messiah!

Everyone lean to the left and drink the second cup:

The Cup of Instruction.



Motzi, Matzah, Maror, Korech

EATING THE PESACH FOODS

Motzi: Blessing the Matzah

Matzah: Eating the Matzah

Maror: Eating the matzah with Bitter Herb

Korech: Eating combination of Matzah, Maror and Charoseth

We understand the meaning of our Pesach food. Now we are ready to eat them.

The Blessing Over The Matzah

Leader breaks pieces from the upper and lower Matzah. Everybody takes some of the unleavened bread, and holding it up recites the following blessing:

"Baruch atah Adonai Elohenu Melech ha'olam hamotze lechem min ha'erezt."

"Blessed art Thou, O Lord our God, King of the Universe, Who has sanctified us and commanded us concerning the eating of unleavened bread."

All: Eat the Matzah

Eating the Bitter Herbs and Charoseth

Take a piece of bread and dip it into the maror (bitter herbs).

Eat the maror.

Take two pieces of bread and make a sandwich using the charoseth and the maror. Eat the Korech.

These represent the bitterness of slavery and the mortar used between the bricks for building the treasure cities of Pharaoh.



DINNER IS SERVED!

ENJOY!



Explanation of the foods

A brief explanation of the special foods on the Seder Table can be found on pages 6-9

The search for the Afikomen

The Afikomen is found by one of the children who bring it to the main table. Traditionally the child who finds the Afikomen is offered a small gift in return.



The Afikomen is ransomed and everyone is given a piece.

The Afikomen was broken, hidden away and brought back. In like manner Messiah was broken, buried and brought back to life. The piece that is found represents the resurrection of the Messiah.

Everybody says the following blessing:

"Baruch atah Adonai Elohenu Melech ha'olam hamotze lechem min ha'erezt."

"Blessed are You O Lord our God, King of the Universe who brings forth bread from the earth."

Everyone: Eat the Afikomen

POUR THE THIRD CUP OF WINE:

Kos G'ula כוס גאולה

THE CUP OF REDEMPTION



Leader: In the same manner, Yeshua also took the cup after they had eaten saying 'This cup which is poured out for you is the new covenant in My blood which is poured out for many for the forgiveness of sins.'

Everybody: The cup is raised and the blessing said:

"Baruch atah Adonai Elohenu Melech ha'olam borai pri hagafen."

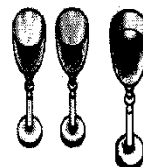
Blessed are You O Lord our God, King of the Universe, who creates the fruit of the vine."

Yeshua said, "This cup which is poured out for you is the new covenant in My blood. Drink ye all of it."



SONG - Ho Damo Shel Yeshua (O The Blood of Jesus.)

Everyone lean to the left and drink the third cup:
The Cup of Redemption.





Baruch

ברוך

(Be-rah-KHAH) THE BLESSING FOR THE MEAL

As in Jewish custom, we thank God after the meal for the food we have eaten.

Everybody says the following blessing:

"May the name of the Lord be blessed from now unto eternity. Blessed be He whose food we have eaten and through whose goodness we live."

Kos Elijah בוס אליהו

THE CUP OF ELIJAH



Leader: In Jewish custom, there is an empty chair and a full cup of wine (Elijah's cup) at the Seder table. It was prophesied that Elijah would return to prepare the way of the Messiah. It is therefore customary to open the door to see if Elijah has come to announce the coming of the Messiah. Although John the Baptist came in the spirit of Elijah, and was the forerunner as Yeshua taught, some still see evidence the Elijah will literally come again before messiah's second coming. Therefore, perhaps we can also open the door to invite Elijah and to say even more importantly, "Even so, come, Lord Yeshua."⁴

Leader: This cup is for Elijah the Prophet. At this time let one of the children see if Elijah is at the door so we can welcome him to the Passover Seder

Everybody: See I will send you Elijah the Prophet before the great and terrible day of the Lord (Malachi 4:5).

Leader: Elijah did not see death, but was swept up into heaven in a great whirlwind, in a chariot of fire. It has been our hope that Elijah would come at Passover, to announce the Messiah, the Son of David.



POUR THE FOURTH CUP OF WINE:

Psalms of Praise Hallel

(hah-LEHL) הלל

THE CUP OF PRAISE – THE HALLEL

The Hallel Psalms were sung in the temple while the paschal lambs were slain.

The leader reads from Psalms 113 – 118, the Hallel Psalms.

(Or participants may take turns).

Or read the following passages from the Hallel Psalms.

Psalms 113:1-4; 114:1-2; 115:1-3, 9-15; 116:12-14, 16-19; 117:1-2; 118:1-4, 8-9, 19-29.

We also praise God that all of us, Jew and Gentile, can become his people by faith in Yeshua.

"I will take you as my own People and I will be your God...." (From Exodus 6:6-7).

After all, if you were cut out of an olive tree that is wild by nature, and contrary to nature were grafted into a cultivated olive tree, how much more readily will these, the natural branches, be grafted into their own olive tree! (Rom. 11:24)

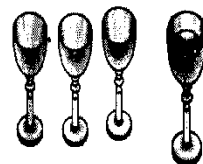
Everybody: The cup is raised and the blessing said:

"Baruch atah Adonai Elohenu Melech ha'olam borai pri hagafen B'Shem Yeshua Ha Mashiach."

Blessed are You O Lord our God, King of the Universe, who creates the fruit of the vine in the name of Jesus the Messiah."

Everyone lean to the left and drink the fourth cup:

The Cup of Praise.





Let us celebrate because the Lord has risen!!!

APPENDIX TWO: THE LEVITICAL PRIESTHOOD¹⁰

Many people in western society have lost, or failed to understand the role of the Levitical priesthood. Others look and think – it is in the Old Testament, so it does not apply to us, because we live under grace, not under the law.

It is true that we now live under grace and not under the law, but it is not true that we should disregard what is written in the Old Testament, because it is a shadow of what is to take place in the New Testament.

The Levitical Priesthood is no exception. They were ordained into this office to minister unto God – not unto man. They were to minister to God in the temple, *whether there were any people in the temple or not!*

How many pastors (priests) do you know that would minister to empty chairs? Not many. That is because they have not understood their responsibilities of ministering unto God.

In the following study, you will see that God sent an unnamed prophet to Eli to give him a message. *This message is still relevant today, because the prophecy states it will be in operation until Christ comes again.*

So this prophecy starts in the Old Testament and will finish when Jesus comes back – at the end of the “Age of the Gentiles”.

We are all commanded to be sons and daughters of the king; a royal priesthood before the throne room of grace. How can we act like priests if we do not understand their role, function, and responsibilities?

Notice the prophecy clearly indicates two (2) very different types of priests, *which will be allowed to exist within the Body of Christ, right up until Christ returns for His bride.* On the next page, you see the Levitical Line of the Priests.

¹⁰ Extract from my book entitled: Opening Heaven's Gates

THE ZADOK PRIESTHOOD

DISCERNING THE DIFFERENCE BETWEEN “HOLY” AND “PHONY” MINISTRIES!¹¹

The book of First Samuel tells us that an unnamed prophet came to Eli (the High Priest) with an awful message. This unknown man delivered an amazing prophecy -- one that has everything to do with what we see going on in the church today.

This divine word reveals much about dead, dry, ungodly ministers, and churches, that are in operation in the world around us right now!

The prophecy tells of two priesthoods that would develop and continue, from that day onwards, until the very end of time. Both of these priesthoods would be ministering in the church. One would be cursed with abominable shame; *but the other would be a ministry after God's own heart!*

The unnamed prophet tells Eli: "Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house" (1 Samuel 2:31).

He is describing a curse upon the ministry of Eli! But then he continues: "And I will raise me up a *faithful priest* that shall do according to that which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever" (verse 35).

This prophecy of two priesthoods is being fulfilled today -- right before our eyes. Indeed, both ministries are operating simultaneously, in nations all across the world! First, the prophet speaks of the ongoing ministry of a self-centred, backslidden, compromising priesthood. He describes those priests who are "*of the spirit of Eli*", mentioning two specific things:

1. **Priests who please man more than God**
 - a. Such priests are "people-pleasers", more than "pleasers of God".
"Wherefore kick ye at my sacrifice and at mine offering ...and honour thy sons above me..." (verse 29).
 - b. Eli was soft on sin! He never made any decisions that would offend his two sons. Only once, in over fifty years of ministry, did Eli correct them. They had been committing adultery, raping women, committing the vilest acts. Yet even then, all Eli could say to them was, "Why do you do this?"
 - c. This man had no righteous indignation! He was not "a keeper of the Law". He never shared God's wrath and hatred toward sin. He represents a priesthood of ministers who are afraid to reprove God's family, that is - the congregation today!
 - d. Unfortunately, there are churches today that you can attend for up to a year, and yet never hear one word of reproof. The church could be totally corrupted -- half of the congregation divorcing, adultery rampant, teenagers sleeping around, children unruly.
 - e. The whole congregation has been given over to pleasure(s), or sports or other forms of entertainment -- but there is never a word of correction from the pulpit!
 - f. Instead, the pastor caters to the people's weaknesses and cravings. He is afraid to offend anyone -- **afraid the offerings will go down and he'll lose his income!**

This is the first characteristic of the evil ministry developing in Eli's soul. And it is the mark of every ongoing, compromising priesthood of today!

They cater to their own needs and comfort, rather than give themselves toward the needs of the flock. "They make (themselves) fat, with the chief (or best portion) of all the offerings of Israel, my people" (verse 29).

¹¹ This is an excerpt from an article by David Wilkerson, July 25, 1994

When the people brought the meat offering to the priest, it was supposed to go into the seething pot to be boiled. Afterwards, the priest dipped a three-pronged hook into the pot, and whatever came out on the hook went onto his table.

But Eli's two sons didn't want the boiled, sodden meat. They wanted the red, raw filet mignon! So they brought their father the prime cuts. There was no sodden flesh on his table. That's how Eli got fat, lazy, and careless. If he would have dealt with his sons, he might have lost his filet mignon!

Eli was concerned with his own interests, his own table. *And that is what is happening in many dying churches today:*

Many preachers are interested only in their own comfort, in caring for themselves - instead of spending time on their knees for the sake of the people entrusted into their care!

The prophet is saying, "You are self-absorbed, Eli -- feathering your own nest! To you, the ministry means nothing more than food on the table, security for you and your family. You are treating this position as a "profession", not "a calling from God". You don't really care about the flock. You are more interested in what goes onto your table, than in what goes into the people's hearts.

Yet you never once think about how your compromise and selfishness, brings reproach to God's honourable name. You never consider the people who watch as your sons steal the prime meat. You are soft on sin, afraid to reprove -- because you're consumed with things that make you comfortable!"

The Unnamed Prophet Pronounced Three Terrible Judgments on This Priesthood!

Every "so-called minister" who is of the seed of Eli -- compromising, soft on sin, concerned only for themselves, will know these three judgments:

1. A loss of all spiritual power and authority.

"...they that despise Me shall be "lightly esteemed". Behold, the days come, that I will cut off thine arm [strength], and the arm of thy father's house..[inheritance]." (verses 30-31).

To be "lightly esteemed" by the Lord meant a loss of God's favour and blessing! It meant your work has had no impact against Satan's kingdom. Such a minister may be esteemed by others -- but in God's eyes he is a lightweight, someone in whom God puts no trust!

God said, "You despise Me, by not preaching My whole counsel. You're not a man of prayer. You're not concerned about My people, but only about your success and reputation. You just want to make sure there's a crowd. You have lightly esteemed My Word -- and now I am going to *lightly esteem* you! Go your way -- do your own works. You are *lightly esteemed* in My eyes!"

This cutting off by removal of God's anointing, leaves the Eli priesthood to busy themselves with helter-skelter programs -- "works of the flesh that looks good". It all sounds like important kingdom work, but God refuses to touch it! It is simply busy activity -- lightly esteemed ministries, undertaken by lightly esteemed ministers!

2. They will be bypassed by the true anointing and blessing of God in the last days.

"And you will see the distress of My dwelling, in spite of all that I do good for Israel..." (verse 32, NAS). In other words, "When I choose the time to pour out My Spirit, you'll be standing in ruins!" And that's exactly what is happening in Britain, Australia and America today: Preachers are standing in churches that are dead, dry and ruined!

God has said to them, "I will pass you by!" This priesthood will be standing there among the ruins as God blesses and anoints another priesthood, -- men of God who have paid the price!

Right now, in these last days, His anointing is falling on those who have given their lives to Him, who are prepared to serve Him and Him alone, without any thought for their own well-being. The Spirit is laying hold of these praying, fearless men.

But those of Eli's seed are being bypassed, -- left to play their church games! God is saying, in essence, "In spite of all I do, you will not see the good! You will not be part of My last-day, holy

remnant. You are lightly esteemed, -- and you will go about your ministry with no real spiritual authority!"

3. They will lose God's touch in the very prime of their life.

"...all the increase of your house will die in the prime of life" (verse 33, NAS).
This verse is taken two ways.

First, it was fulfilled literally when Saul sent Doeg up to Nob to slay eighty-five priests who were of the seed of Eli. But the verse also has a spiritual application: It is saying that this priesthood will look good up to a certain point. The ministers will be very active and busy. But just at the point when they ought to be at their best -- full of energy, power, wisdom and holiness, ready to be used the most -- *a spiritual death will take place.*

God is going to leave them! They will be left standing before the people as dead men, while in the very prime of their lives! Yet perhaps the most tragic of all the prophecies given by this unnamed man of God is that this backslidden, compromised priesthood would never be cut off from God's altars! The evil ministry would continue to the very end.

"Yet I will not cut off every man of yours from My altar that your eyes may fail from weeping and your soul grieve..." (verse 33, NAS).

God will not cut them off! Compromising, spiritless, dead men are going to exist until the last days, when the Lord returns. But, God says, "What a grief they're going to be. *They will be a cause for weeping!*"

Now, I want to show you another kind of priesthood. It is the other ministry of priests that the prophet said God was raising up: "*But I will raise up for Myself a faithful priest who will do according to what is in My heart and in My soul; and I will build him an enduring house, and he will walk before My anointed always*" (verse 35, NAS).

This holy ministry is the "Zadok priesthood"! It is made up of faithful, holy ministers of God, who walk and live according to His desire; not their own. And such a priesthood remains to this very day! Everything that this unnamed prophet prophesied is fully illustrated in David's kingdom. David is a type of Christ, and Israel is a type of church.

David had two priests who fulfilled these two prophetic priesthoods to the letter: Abiathur and Zadok. "And hast thou not there with thee Zadok and Abiathur, the priests?" (2 Samuel 15:35).

1. Let Us First Consider Zadok. [Zadok's name means "*one who's proved righteous*".]

"Now these are they that came to David to Ziklag... And Zadok, a young man mighty of valour, and of his father's house twenty and two captains" (1 Chronicles 12:1, 28). Zadok was the first young priest to recognize God's anointing upon David!

Men were fleeing to David, coming from all over, to join his forces. Zadok recognized that the Holy Spirit had left Saul. His ministry now was all hype, flesh, with no call or touch of heaven.

And Zadok said, "I don't want any part of that kind of ministry. It's dead -- God has gone from it. I'm going with David, who has the Spirit's anointing resting upon him!" So Zadok went to David at Ziklag -- never to leave him for the rest of his life! Through every rebellion, Zadok stood with him, a man proved righteous. David had captured the priest's heart -- and Zadok never looked back.

Thank God, there are men of God like this in many pulpits today. These are men of prayer, who are committed to Jesus, having walked away from all flesh, entertainment and worldliness. You know it when you hear them preach -- because something registers in your soul!

When others forsook David, Zadok remained faithful. David was running from his son Absalom, who had rebelled. And when David came to the brook Kedron, the Scripture says, "Now behold, Zadok also came... and Abiathur went up..." (2 Samuel 15:24, NAS). Notice here that both Zadok and Abiathur are with David. Both are at the brook Kedron with him, and both go back to Jerusalem at David's order.

So, while Absalom defiled David's concubines in full public view, and Israel went berserk with wickedness and revelry, two holy men stood in God's house -- Zadok and Abiathur.

And so it is today! While the whole world is going to hell amid unheard-of wickedness, God still has His holy men serving at His altar. He still has a Zadok priesthood, faithful in all God's Word!

2. Consider Now the Abiathur Priesthood! [**Abiathur's name means "at peace with God".**]

He was with Zadok as they took the ark back to Jerusalem. Indeed, at this point, Abiathur appears to be holy, dedicated, devoted, and loyal to David. He will have nothing to do with Absalom's rebellion. He goes about his ministry looking as pure and uncompromising as Zadok.

But why is he never mentioned in the Word after this? Why is he not named among the prophets? Why does his name die out? Something happens. Suddenly Abiathur is "lightly esteemed" -- and Zadok is made the example of the holy, remnant priesthood. Why? It is because Abiathur had "the spirit of Eli" in him!

All those awful prophecies spoken by the unnamed prophet fell upon him. And it all happened quickly! The unnamed prophet had said that not all such kind would be cut off. Abiathur's father and eighty-three other priests who wore an ephod were slain by Doeg. Only Abiathur escaped! He ran to David -- and the ministry he represented survived, which was according to prophecy. Yet just as the prophet had spoken, Abiathur -- the seed of Eli -- in the prime of his life and at the peak of his blessings was seduced by the call of success. He lost his place with God's anointed!

You see, David had another son, Adonijah. His name means "success and prosperity." This young man pretended to introduce a "new move" into the land, by naming himself king.

Yet it was only another rebellion -- not a move of God -- but a snare of Satan! This is the very ministry the prophet had warned of: "self-exaltation and success". "Then Adonijah...exalted himself..." (1 Kings 1:5). It was self-centeredness, pride! Adonijah said, "I will set myself up as king!" This young man was raised under a ministry of "no reproof": "And his father had not displeased him at any time in saying; why hast thou done so?" (verse 6).

Notice here: Everything the prophet had prophesied of this kind of ministry had come to pass. All of the elements he had said would happen under this kind of priesthood were in this man, Adonijah! "And he conferred with Joab, the son of Zeruiah..." (verse 7).

Adonijah surrounded himself with ungodly men! There was not a holy man among them -- not Zadok, not Nathan, not any faithful men of David (see verse 8).

Scripture says that this group met at "the stone of Zohaleth" -- which means "place of the serpent." This was a group of self-serving, success-driven, ego-stroking rebels.

They cried out: "Here is something new, something that works! Away with David's old, worn out ways. God is doing a new thing in the land!"

Up to that point, Abiathur had been loyal to David. But now the word was out: "There's a new move taking place -- some great, new thing happening in the land. And it's very exciting!" It grabbed the heart of Abiathur -- because it looked like a ticket to success and prosperity. Now he could make it! He had found a new man and a new message.

I meet many people who come to this country from places in Europe, Africa and Asia where churches are dying. They hear about some new work happening in the churches here, and they become hungry to see it happen in their church -- "a new move of God".

Once, when I was overseas, I told one pastor friend, "You and your wife used to be on your faces continually, weeping before God. That's why your church was so blessed. But you've gotten so busy, you don't know God anymore!" This couple began to weep, crying, "You're right!" But instead of repenting, they went to America -- looking for some new program that might make their ministry work!

That is the ministry of Abiathur! He got caught up in a fleshly, ungodly work of Satan. And he gathered with the others at the stone of Satan, eating, drinking and shouting, "Long live King Adonijah!"

When David was told about it, he cried out, "Get me Nathan, the Prophet!" You see, when God wants to do something that really counts for His eternal purposes, He calls on those who have been shut in with him. David is a type of Christ here. And he cried, "Forget Abiathur. Go get Nathan, the Prophet! I lightly esteem Abiathur. Tell Nathan to get the trumpet and the oil, and to go anoint Solomon to be king over Israel!"

So Solomon was anointed king. And the first thing he did was to kill Shimei, who cursed David. Then he began dealing with all of David's enemies -- and he called forth Abiathur.

Now, I remind you that the unnamed prophet said this Eli-Abiathur ministry would never be cut off. And Solomon knew all about this prophecy. Abiathur should have been executed for treason. But instead, Solomon told him: "You cast your lot in with my brother Adonijah. You tried to bring down this kingdom. And because of that, you deserve to die. But I'm not going to kill you. You carried the ark of God for my father, David, and you were afflicted with him. Because of those things, I will not put you to death at this time. Now, go to Anathoth, to your own field, to do your own thing. *You are lightly esteemed!*"

"So Solomon thrust out Abiathur from being priest unto the Lord; that he might fulfil the word of the Lord, which he spake concerning the house of Eli in Shiloh" (verse 2:27).

The Eli priesthood is still here today! But God says to their kind, "Go, do your own thing. I lightly esteem you!"

3. Ezekiel Understood the Prophetic; the Importance of These Two Priesthoods!

Both the Zadok and Abiathur priesthoods were operating in Ezekiel's day. And, like the unnamed prophet, Ezekiel prophesied they both would flow, as two streams of ministry to the very end: "...mark well the entering in of the house, with every going forth of the sanctuary" (Ezekiel 44:5).

God was telling Ezekiel, "Stand at My house and see all the people coming and going. Discern all the activities going on here. It's all an abomination! They're bringing strangers and foreigners into My house to defile it!"

Likewise today, the abominations going on in churches are so horrible, God is saying, "Enough -- I've had it!" Ungodly ministers have brought into the holy sanctuary rock-and-roll, entertainment, utter foolishness, singers who use drugs and alcohol, and don't even know Christ, or what He stands for.

These people stand ministering in the pulpit, and the congregations don't even know the difference! "And ye have not kept the charge of mine holy things: but ye have set keepers of my charge in my sanctuary for yourselves" (Ezekiel 44:8).

He was saying, in other words: "You've brought in foreigners, people who do not know me, to keep charge of My sanctuary!" These were foreign elements -- wicked, unholy, unseparated, still of the world. God's house was being profaned!

So God appointed an Abiathur priesthood, to minister to a people, whose hearts were set on idols! The shepherds had strayed far from God. They were filled with the spirit of Eli, chasing fame and success -- and the people loved to have it so! Thus, God appointed idolatrous priests to give the people what they wanted. "Like people, like priest!" "Yet I will appoint them to keep charge of the house of all its service, and of all that shall be done in it" (verse 14, NAS). How blind such ministers are!

God says of them; and they shall not come near unto me..." (verse 13). They stand in the pulpit lightly esteemed by God, full of self and idolatry, nowhere near to the Lord. Yet they go through all the motions: preaching, teaching, counselling, all the ministerial duties. But they don't know the difference! They have no discernment, no witness of the Spirit of God!

Beloved, if you do not repent and surrender all to Jesus -- if you hold onto an idol in your heart -- you will end up listening to a minister who preaches to your idolatry!

God made a promise in His Word that if His people would repent and return to Him with all their hearts, He would raise up for them Zadok Shepherds!

"Turn, O backsliding children, saith the Lord... and I will bring you to Zion: and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding" (Jeremiah 3:14-15).

Ezekiel prophesied that a Zadok priesthood would be very much alive and well in the last days: "But...the sons of Zadok, that kept the charge of My sanctuary when the children of Israel went astray from me, they shall come near to Me, to minister unto Me, and they shall stand before Me, to offer unto Me the fat and the blood, said the Lord God. They shall enter into My sanctuary, and they shall come near to My table, to minister unto Me, and they shall keep My charge" (Ezekiel 44:15-16).

There will be no mixture in this priesthood: "...they shall be clothed with linen garments; and no wool shall come upon them, while they minister..." (verse 17). Wool mixed with linen represents mixture -- a little bit of God and a little bit of flesh. But God says, "My priesthood is made of pure linen. There is no mixture!"

This Zadok priesthood will be fearless against sin -- and will have the power to lead people into righteousness and holiness.

"And they shall teach my people the difference between the holy and the profane, and cause them to discern between the unclean and the clean" (verse 23).

These are the marks of the Zadok priesthood:

- 1. They are not afraid to reprove with the power and authority of the Holy Ghost.**
- 2. They make clear to you what wrong and right are, until you gain the knowledge and wisdom to make right choices yourselves.**
- 3. These men know and recognise the voice of the Lord. They know what God speaks, because they sit and wait on Him! They don't pray, "Bless me, bless my programs, give me money..." Rather, they cry out: "Oh, Jesus, I love you! I want to know Your mind and Your heart!" "Show me Your ways, Oh Lord".**

You may be saying, "It's good to know all this about preachers." But God is saying to you right now: "What about you?"

Dear Saints, Did You Know This Message Is All About You?

Scripture says, "(He) hath made us kings and priests unto God and his Father; to him be the glory and dominion for ever and ever..." (Revelation 1:6). Beloved, this verse is true for the whole body of Christ! Everyone who calls himself or herself by God's name is to be a priest unto the Lord.

So, I ask you: *Which priesthood best describes your walk with God?*

Are you of Zadok? Or of Abiathur?

Are you self-centred -- running around to conventions and seminars, looking for comforting answers? Or do you receive reproof with joy, knowing that God wants to cut the cancer of sin out of you, in order to heal you?

Do you buy tape after tape of some evangelist, to try to get a word from heaven? Or are you learning to discern God's voice for yourself, by giving quality time to Him in the secret closet, in prayer and fasting, seeking God's face?

Everyone who lives by the name of Jesus should be learning to hear God's voice. He wants you to hear His word in your own heart! If you learn that, you can go to any church anywhere and know within five minutes if the Spirit of the Lord is there. If it's really Zadok, your hands will go up in the air. You'll say, "I'm hearing something good. Something is registering in my soul. This is God!"

Or -- you will discern what is of Abiathur. And it will make you sick to your stomach! You will flee, because you cannot stand the stench of this flesh!

Oh, God -- give us the spirit of the Zadok priesthood right now! We pray that you raise up this priesthood in our church, in our city and in our nation, so we can hear Your voice and respond to Your Holy Spirit. Amen.

THE SONS OF ZADOK

Everyone knew that the Sons of Zadok were different. There is a clear path explaining how man is to minister to God and what He requires of this ministry. In this day, we are challenged to examine our faith and belief structure, under the guidance of the Holy Spirit and in light of the Word. The King-Priest blessings are framed in powerful perspective, along with the demand for righteousness and holiness. It's time to release the Sons of Zadok!

Sons of Zadok minister under the great High Priest, Jesus. Only the Sons of Zadok were to minister unto God. Eli ministered unto the people. Zadok ministered unto God.

Who Are the Sons of Zadok?

Few people even believe that God needed ministering to, or that no one would know where to begin. Unmistakably, the essence of Ezekiel 44 was *'what characterizes the person who may minister to God.'*

Ezekiel 44:14 was a pivotal verse, separating those who minister to the people and declaring who will NOT minister to God.

Only the Sons of Zadok were to minister to God. They ministered to God through their sacrifices, their leadership, all the while walking in holiness. Their prayers were mingled with their anointed, sweet smelling savour at the altar of incense. Their holiness exuded from their lives as they offered sin and peace offerings. *People knew... they were different!*

Ritual was/is not observed by the Sons of Zadok: They entered/enter into the presence of the Lord during their duties. They taught the difference between the holy and the profane. They talked differently and they walked differently. Their lives reflected the purity and holiness of the Lord.

Demonstration in the Holy Ghost and power is not the unusual but rather the ordinary for the Sons of Zadok. Only the Sons of Zadok (righteousness) could come before the Lord and minister unto Him. Those who walk in holiness compromising no aspect of Word or walk, and who teach the people to be holy - qualify.

To minister to God begins with clean hands and a pure heart.

It's rewards are different; instead of accolades from men, the Sons of Zadok find accolades from the Lord. His Presence insures that peace reigns and 'every dedicated thing in Israel shall be theirs' (Ez 44:29) Peace will rest upon the congregant's houses, as they minister to them holiness and the way of the Lord.

The bottom line is: Choose whether you will be a minister TO THE PEOPLE only, or a MINISTER UNTO the People and UNTO GOD.

Will you continue to be what you have been, or will you become a Son of Zadok? There is no middle ground: either you are a Son of Zadok, or you are not. That is why it is necessary to know what is and what is not related to the Sons of Zadok.

What it means to be a Son of Zadok speaks of the "baptism of fire" by the Holy Spirit. The sensitivity to the Spirit of God and about determination to have Jesus as my 'only' Lord.

(Ezekiel 44). "Who will ascend into the Presence of the Lord or who shall stand in His Holy Place?" Psalm 24:3. Its rewards are different -- instead of accolades from men, Sons of Zadok find accolades from the Lord through His Presence (Ezekiel 44:29). Sensitivity to the Spirit of God and determination to have Jesus as their only Lord is their secret and power.

Demonstration in the Holy Ghost and power is not the "unusual", but rather the "ordinary" for the Sons of Zadok. They minister to God through their sacrifices and their leadership, all the while walking in holiness. Their prayers are mingled with their sacrifices (worship). The Earth Split With The Sound.

1 Samuel 1-4 tells us that the Sons of Eli represents the "flesh-religion", set apart from God; but the Sons of Zadok represent a spiritual heritage, based on intimacy with God.

That which is precious to Eli (the system) is its people and its goods. That which is precious to the Sons of Zadok are their vows to God, and they have one rule -- they must obey the voice of the Lord in all things (Zechariah 6:15).

Righteousness and "rejection of the system" characterize the Sons of Zadok. Eli ministers to the people and Zadok ministers to the Lord.

The system always substitutes something, to take the place of, or modify the real thing. Righteousness is fluid like a river.

Ezekiel 47 shows the origin in the Throne Room of the Temple of God. Sons know that one does not "take time to pray" because there simply is no meaningful time without it. We were made to commune with God.

Religion/the system can only minister to man. In Eli's times, holiness was not emphasized. Zadok does not practice "being in" God's Presence, they just "live in" His Presence continually.

Everywhere Zadok and his Sons find themselves, there is great honour and blessing. I Kings 1:39-40 says, "And Zadok, the priest, took a horn of oil out of the tabernacle, and anointed Solomon to be king. And they blew the trumpet; and all the people said, 'Long live King Solomon.' And all the people played on flutes, and rejoiced with great joy, so that the earth split with the sound of it." Talk about the sound being released through their worship and intercession! We need to release the Sons of Zadok in houses of prayer and worship right across our nations today!

Ezekiel 44:15 But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord GOD:

Ezekiel 48:11 It shall be for the priests that are sanctified of the sons of Zadok; which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray.

Ezekiel 40-48 deals with the glory of the future kingdom that Israel will enjoy, once the nation is reborn (chapter 37) and her enemies defeated (chapters 38-39) at the second coming of Jesus Christ.

Twice it is repeated that the sons of Zadok will enjoy special blessings and special privileges in that kingdom because they remained faithful to God despite the apostasy and idolatry of the nation.

Zadok was a priest who lived and served during the reigns of David and Solomon. He was of the line of Eleazer, Aaron's son (as opposed to the line of Ithamar; 1 Chronicles 24:3) and became the fulfilment of God's judgment upon the house of Eli (1 Samuel 2:35) at the outset of Solomon's reign over Israel (1 Kings 2:27, 35).

As a young man, the Bible says that Zadok was mighty of valour (1 Chronicles 12:28). He was not only a priest but also a warrior. He remained true to the Lord and the king when others were carried away by the rebellions under Absalom (2 Samuel 15) and Adonijah (1 Kings 1). His progeny served faithfully in Judah's great revival under King Hezekiah (2 Chronicles 31).

Because of this steadfast commitment, the Lord will richly reward Zadok and his sons when Jesus Christ returns to rule and reign on the earth.

There's an important practical lesson for us to learn from this interesting statement in the book of Ezekiel. Just like Zadok and his sons, we find ourselves in a time when God's people on a massive scale are going astray. Despite the apostasy and the apathy and the ignorance and the lukewarm condition of today's church, God calls on us to stand fast, be faithful, and remain true to the charge He's given us.

And there are ETERNAL blessings and privileges that await those who will answer the call.

I believe the Sons of Zadok minister 'to' the Lord and not 'to' the people. Also the Sons of Zadok will teach the difference between the holy and the common (unholy).

Where Are the Sons of Zadok? [More than One Kind of Worship]

Are you satisfied with the worship you are seeing and hearing in the body of Christ today? This is a question I heard the Lord speak to me some years ago. I did not have to think long for an answer, as I have now been in worship ministry for more than 50 years. I had been very unsatisfied with what I had been hearing in churches and Christian meetings and on Christian television for a very long time.

I knew that there was a higher place. A place where the true worship of the Great Almighty God could be experienced by His children who truly loved Him. We had experienced this type of worship in the meetings in Singapore and Thailand in the early 1980's and longed for it to return to the Body of Christ.

Jesus had promised in John 4:23, "But the hour comes, AND NOW IS, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeks such to worship Him".

In saying this, Jesus made it obvious that there is more than one kind of worship. And further He stated that there is such a thing as "true worship" which is done in the spirit, rather than in the flesh. And He said the hour for that real worship was starting right then.

Yet today in the Body of Christ, I see very little of this type of worship. I estimate that less than 10% of all worship in churches across the nations falls into this category today, which is a pity, because where the Spirit of the Lord is, there is freedom.

Appearance of Worship

Part of the problem is our great advancements in technology. Virtually, everything can be programmed now. And if you do not have a great voice, no problem. The right equipment can be make anyone sound good!

I am not against the wonderful equipment that can be had today. I believe God is the inventor of it all. After all, we are told that Satan himself was created with tabrets and pipes right in him. (Ezek. 28:13).

However, equipment can become the instrument that is used to mimic reality. A person can be made to appear to worship, when in fact his heart is not worshipping God at all. You can be taught to look right and sound right, even when you are not right in your own spirit.

Skill has become more important than anointing in a lot of our services. But I still believe it is not by might, nor by power but by My Spirit, says the Lord. Give me an anointed musician any day over a "skilled" musician who has no anointing.

Horizontal Worship

In the Old Testament there is a bit of information about a man called Zadok. Now the name Zadok means "righteous". It means, just, or to make right in a moral sense. Zadok and his sons were priests but they belonged to a special order of the priestly calling. These men were men of great integrity, who were deeply committed to the call of God on their lives to worship Him who had called them. They were sanctified and consecrated to the work that the Lord had called them to do.

In Ezek. 48:11 the Word says, 'It shall be for the priests that are sanctified of the sons of Zadok, which have kept My charge, which went not astray when the children of Israel went astray, as the Levites went astray.'

The Levites were called to minister to the house of the Lord. Their responsibility was to care for the holy things and for the tabernacle itself. But the sons of Zadok had a different calling. They were called to draw near to God Himself and to worship Him only.

You could say the Levites were called to horizontal ministry. They ministered outward, in regard to the tabernacle and to the Jewish people. The sons of Zadok had a vertical worship. They worshipped upward to God.

Horizontal ministry is necessary. It is not a bad thing. However this ministry is 'to' the people and not as much 'to the Lord.' The vertical ministry of Zadok is unique and it is a very high call to God Himself, before it ever touches the people of God. Both ministries are necessary.

Zadok Anointing

Most importantly I do believe the ministry of the Sons of Zadok is unto or 'to the Lord.' We are told in Revelation 1:5-6 that we have all been made to be kings and priests unto our God. Every Christian is a priest unto God.

Yet as surely as there were those who were Levites and those who were sons of Zadok in Old Testament days, so there are both kinds of priestly ministry today. The reason we find ourselves unsatisfied with much of the worship today is that it does not come to us by the Zadok anointing. It is often ego driven and self-centred.

But when you sit under a true Zadok anointing you will know it. Under that anointing you will find release from yourself, as you soar upward into the throne room of the Most High God. You will become lost in His presence and will no longer suffer from the fear of man. It is under this great anointing that you will experience realms of His Spirit, seeing visions and hearing the heavenly orchestra and choir. In this anointing you will also find healing and miracles to flow because you are in His Divine presence.

The worship that comes from a Zadok anointing will lift you higher and higher as you climb the Mount of Ascension, to where He becomes the very centre of your being. And at last, as you fall before His throne, you will know the satisfaction that comes from the union of God and man. In this place you know that He is satisfied with the worship as well.

The Zadok anointing doesn't have anything to do with technology, or voice training, or learning to play an instrument. It has to do with a spiritual endowment, an anointing given by God, and developed under His instruction. The worship produced under that anointing comes from the spirit of a man, touched by the Spirit of God.

The purpose of the Zadok anointing is to minister to God. Yet when you are in the presence of that anointing, (even if you are not moving in that anointing yourself), you will be ministered to as well. For that anointing draws the presence of God and He is always so powerful and generous that when He draws near, you cannot keep from being blessed in numerous ways.

This is not about laying hands on people, although I very much believe in that ministry as well. This is about the awesome presence of God as He Himself is drawn to His people, by true spiritual worship.

This is not even what has come to be called "soaking music" for it has a prophetic edge, as God speaks to His people, through new song and the prophetic word, which is released by that anointing.

I do believe that this wonderful anointing is going to be poured out upon the Body of Christ in this hour. Though we have travelled all over the world, I can count on one hand the number of people with the Zadok anointing I have known. Yet I believe it is coming. The cry of God's people for true worship is growing now. Surely He will answer this cry from the hearts of His people.

Are you ready to cry out to God for the release of the Zadok anointing to fall upon the Body of Christ in your church, your city and your nation?